

THE CHRISTIAN CENTURY

INVOCATION

Lord! from far-severed climes we come
To meet at last in thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill,
Strengthen our hearts to do thy will,—
In all we plan and all we do
Still keep us to thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou, who art Light, shine on each soul!
Thou, who art Truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee!

JOHN HAY.

CHICAGO

The CHRISTIAN CENTURY COMPANY

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are solicited and should reach us not later than
Monday of the week of publication.

THE CHICAGO CHURCHES.

There were three additions last Sunday
at the Englewood church, one by confes-
sion. At night Mrs. Thomas Bailey spoke
on work for the lepers in India and the
East.

The church work at Garfield boulevard
has the most encouraging prospects since
A. W. Fortune began his pastorate there.
Audiences are twice as large in number
as the church membership.

O. W. Stewart and wife of Hyde Park

church have been spending their vacation
in British Columbia.

The Bible school picnic and field day of
the churches of Englewood will be held
in Washington Park June 30.

Among those in attendance at the Uni-
versity of Chicago during the summer are
C. H. Winders, pastor at Columbia, Mo.;
R. H. Newton, pastor at Normal, Ill.; Prof.
A. D. Veatch and Prof. Walter Stairs of
Drake University; Richard Gentry of Se-
dalia, Mo., who has been studying at Union
Theological Seminary; and Prof. Emberson
of Missouri State Normal school, Kirksville,
Mo.

The Christian Endeavor Society of the
Jackson Boulevard church held a memorial
service last Sunday for one of the young
men, Neil Beebe, who was recently drowned
at Lake Geneva.

Alva W. Taylor of Eureka, Ill., preached
at the Monroe Street church last Sunday.

Dr. Errett Gates has been supplying the
pulpit at Chicago Heights.

Dr. Willett is in residence this quarter
at the University of Chicago. Weekly as-
semblies of the Disciples of the university
will be held in Haskell Hall on Wednesday
evenings.

Claire Armstrong, E. L. Keechley and C.
W. Longman were in Chicago last Sun-
day. They are students of Cotner Uni-
versity and were in attendance on the student
conference at Lake Geneva, Wis.

M. O. Naramore of the Evanston church
lectured June 22 at the Englewood church
on "Gladstone." Mrs. Naramore sang old
English songs and hymns. An excellent
audience enjoyed the lecture.

The Sunday school of the South Chicago
church, where T. L. Read is minister, is
having an encouraging growth in numbers.

The Cook County Sunday School Asso-
ciation has a camp on the shores of Lake
Geneva. The following courses of study
will be given during the summer for Sun-
day school workers:

July 5-26 Inclusive—Prof. George L. Rob-
inson, D. D., of McCormick Theological
Seminary. Outline study of the Old Testa-
ment, using Robertson's "Old Testament
and Its Contents" as a text-book. July 27-
August 15—Rev. William Evans of Moody
Bible Institute. Outline New Testament
Study. July 23-July 28—William C. Pearce,

International Teacher Training Secretary.
Sunday School Management. July 30-Aug.
8—Rev. Henry F. Cope, Assistant Sec-
retary, Religious Education Association. Re-
ligious Psychology, using for part of the
course, Marray's "Form One to Twenty-
One." August 19-31—Prof. John J. Rapp,
Garrett Biblical Institute, Northwestern
University, Evanston. New Testament
Study, using as Text-Book Robertson's
"Our Lord's Teaching." Aug. 20-25—W. C.
Pearce. Sunday School Management. This
course supplements and continues the one
given July 23-28.

The work is so arranged that one may
take as much or as little as he wants. One
may visit the class-room and get the up-
lift and broader view of an occasional lec-
ture or he may go regularly, study the
text-book and take the examination that
comes at the close of every course, thus
receiving the state certificates and the In-
ternational Diploma.

TEMPLE COMMENCEMENT.

While other colleges have been having
their commencement exercises, the semi-
nary, which is one of the chief departments
of the Christian Temple, had exercises cov-
ering five days, which in matters of gen-
eral merit would take its place by the side
of any other college. On Lord's day, June
17, Bro. W. S. Hoge of Beaver Creek, Md.,
delivered an excellent baccalaureate sermon
to the students in their mortar board caps
and seminary colors. Monday the Adelpian
Literary Society exercises and Wednesday
the class day exercises were highly enjoyed.
Tuesday was field day, which was spent
cruising on the Chesapeake bay, closing with
an interesting program in the evening on
the lawn. On Thursday evening Dr. Jno.
Y. Dobbins of Grace M. E. church delivered
a beautiful address to the graduates and
diplomas were then conferred.

This seminary work is a three years'
course in the study of the Scriptures, cover-
ing twelve examinations, after which
diplomas are granted and these admit one
to membership into the Guild of the Round
Table, which is a four years' reading course
and on the completion of it another seal is
put on the diplomas. The next session opens
September 28.
Baltimore, Md.

PETER AINSLIE.

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worth, with an occasional Hymn sandwiched in here and there.

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The Christian Century

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CHICAGO, ILL., JUNE 28, 1906.

No. 26.

EVENTS OF THE WEEK

Reports are current of many arrests of members of the guards regiments of Russia, among which, it is stated, revolutionary

Troubles in Russia.

any ideas are spreading ominously. The principal arrests have been made at St. Petersburg and at Krasnoe-Selo. It is rumored also that the Uhlan regiment at Peterhof is insubordinate. Reports of mutiny elsewhere continue to be received. The garrison at Batum is stated to be partly mutinous. Cossacks surround the mutineers, but there has been no conflict. The inhabitants of Batum are fleeing in fear of a fight between the troops.

There was another angry scene in the duma when Minister of the Interior Stolypin answered interpellations regarding the government's measures for coping with the famine. M. Stolypin tried to be conciliatory, but he failed to satisfy the deputies. He admitted the severity of the famine, to the relief of which the government already had devoted 80,000,000 rubles. But, he said, tens of millions more would be necessary, and the public must co-operate in the task. He denied accusations that the government had prevented private aid, although he admitted that it had refused help from avowedly revolutionary societies. The minister's speech was listened to in silence. When he had finished several of the deputies contradicted his statements, especially the one denying that the government was hampering private efforts. The extremists of the left angrily declared that three-fourths of the relief expenditure was stolen by local officials. M. Alaydn, a socialist, accused M. Gourko, assistant minister of the interior, of forbidding that the starving peasants be relieved.

M. Stolypin hotly denied the accusation, adding that though he was always willing to hear the wishes of the duma he would not reply to the speeches of members of the extreme left. The latter thereupon burst into shouts of "Resign." "Leave the house." The minister eventually did leave amid whistling and derisive shouts. The government has refused to administer the famine funds through a commission of the duma.

With noble ceremony King Haakon VII. and Queen Maud on June 22 were invested with the crowns of Norway. The

The Coronation at Trondhjem.

time, the circumstance and memory gave the occasion a peculiar solemnity that produced an impressive monotone throughout the proceedings which occurred at Trondhjem in the old cathedral of the city. At 11 o'clock the members of the cabinet, in company with leading clergymen from all parts of Norway, with the officiating bishops, marched down the long aisle of the church to await the king and queen in the pavilion at the entrance. At the front, near the apse within which stood the throne facing the high altar, sat to-day's great man of Norway, Michelsen, in company with the grizzled statesmen forming his historic

cabinet. Michelsen decided for a kingdom against a republic. Indeed, he largely made the new kingdom, but is avowedly against "the boast of heraldry, the pomp of power." However, the voice of the people expressed the Norsemen's love for old-time glory, and demanded restitution, not institution, and so Michelsen yielded. The vast audience as one man arose to receive standing the youthful sovereigns, who marched slowly down the long nave under the red and gold of the imperial banner. After the sovereigns had taken their places upon the dais the clergy, in white robes, disposed themselves in a semicircle around the altar. The music ceased, and the bishop of Trondhjem arose and read the first lines of a hymn, the import of which was: "In the name of Jesus all things must be done." Led by the organ, orchestra and chorus, the audience sang a melody that might have been written for a sacrificial rite of the Norseman's ancient barbaric faith. The king, with a printed program in his hand, joined in the singing. After the recitation of the confession and the Te Deum, the bishop of Christiania mounted the pulpit, facing the king, and delivered an impressive sermon, through which rang a clear note of courage and happiness. After the service King Haakon, preceded by the chief of the royal household, walked to the throne. He was grave and dignified. His long purple and ermine robe was borne by five young naval officers, and he presented an appearance kingly enough to satisfy any people. Beside him walked his military staff, one bearing the royal standard, a medieval picture in strange contrast to the dress coats and varicolored toilets of the twentieth century assemblage. During the investiture the silence of the spectators was accentuated by soft music from the organ. After anointment and prayer the crown was finally placed upon the head of the king by Premier Michelsen.

Photographic ballots, the latest method of registering vox populi and an innovation of the Vollva faction at Zion City,

Dowie Court Proceedings.

will be exhibited as evidence this week in the \$20,000,000 property contest in Judge Landis' court. The photographs will show the results of the viva voce voting as to whether Vollva should remain in control of the property. Eight photographic negatives were taken last Sunday by the Vollva people. In general they show an affirmative vote of 4,000 persons standing for Vollva and a negative vote of 1 against him. According to the court injunction, last Sunday was John Alexander Dowie's turn in the tabernacle. Between 150 and 200 persons, the Dowie strength in Zion City, listened to his representative, Elder Hall, of San Antonio, Texas. Every one else in the city, about 4,000 strong, attended the Vollva services, held like those of primeval days, under the trees. After a sermon by Overseer Daniel Bryant, Overseer Brasefield put the propositions which

Judge Landis intimated in court last week might be involved in his decision of the case. Much new interest was aroused in the Dowie court proceedings last week by the arrival in Chicago of Dowie's father, who came from Iowa as a witness for the Vollva faction.

A signal honor was conferred June 21 on Prince Henry of Prussia, brother of the kaiser, when the latter issued a decree appointing him to be commander in chief of the navy of the empire.

Prince Henry Head of Navy.

Prince Henry succeeds Admiral Edward von Knorr, who for several years has been the naval commander in chief. The latter has been considered a fine type of the German naval officer, and distinguished himself during the war with France. Then but a lieutenant, he commanded the gunboat Meteor, and engaged in a gallant fight with the French dispatch boat Bouvet in West Indian waters. During the early '70s he figured in the affair affecting the Sultan of Zanzibar, which resulted in the treaty with Britain ceding the Island of Heligoland to Germany.

To be imprisoned in the Toledo workhouse for one year, and to pay a fine of \$5,000, was the sentence imposed by

Ice Men Sent to Prison.

Judge Kinkade upon the Toledo ice dealers guilty of combination in restraint of trade in violation of the Valentine anti-trust law. The sentence is the maximum provided by law. The decision has created a sensation, as the men convicted are among the most prominent business men of the city. There is a chance, however, for the prisoners to get parts of their sentences suspended, for the court told them that, when they could show that they had made a repayment to the public of the money they had illegally taken, and also could show that the old prices, in force prior to the trust agreement of March 12, had been restored, he would listen to a motion to suspend sentence and would grant the same if the proof showed that both these things had been done.

On invitation of Emperor William, Congressman and Mrs. Nicholas Longworth took tea with him on board his American built yacht Meteor.

Guests of The emperor, attended Emperor William, by Admiral Elsendecker, received Mr. and Mrs. Longworth as they came alongside, and showed them over the yacht, Mrs. Longworth having said that one of the objects of the visit of her husband and herself to Kiel was to see the yacht she had christened Feb. 22, 1902, at Shooters' island, New York harbor. Mr. Longworth was a guest at the Kiel Yacht club dinner, at which there were 300 persons present, including all the high naval officers here. Mr. Longworth had a seat at the emperor's table.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

WHO IS THE THIEF?

We have received from Bro. W. J. Wright, acting secretary of the American Christian Missionary Society, an article with the title, "Stop, Thief!" which he contributed to a recent number of the Christian Standard, of Cincinnati. Bro. Wright requests that we print this article. It will be found on another page.

We do not wonder that our missionary secretaries and all who love the cause of Christian progress, should view with depression of heart the unseemly spectacle of which the Disciples have been the witnesses during the past few months. No episode in our history has been more humiliating than the controversy over Federation. The revelation of temper and sectarianism which this discussion has brought forth on the part of one of our journals would not have been deemed possible a year ago, even by those whose spirits had long been tried by the declining tone of this paper. It was the occasion needed, apparently, to disclose the nature of an assumed leadership with which some of our people have hitherto been content.

The Christian Century has had comparatively little to say on the subject of Federation. For this attitude there were two reasons. First, the merits of the federation plan are so clear and the duty and privilege of the Disciples so evident that all that is needed is an emphatic commendation of the movement as one looking toward that unity of believers which has always been the goal of our efforts. This commendation we have given, not forgetting to insist that Federation is not the end, but a long step in its direction. Second, it is not our wish to fill our columns with controversy. We are always glad to accord every man a hearing, who is of another mind, but we have other purposes than the gathering of a constituency which requires the allurements of newspaper quarter-staff to keep it interested.

But the request of Bro. Wright that his article appear in our columns suggests the propriety of asking, Who is the thief which he addresses in this urgent and denunciatory manner? Everything he affirms regarding the unhappy and disastrous effects of the controversy is true and more than true. But is this impersonal thing called the Federation Discussion likely to acknowledge its sins and vanish like the Arabs, even at a call so moving as that of our acting secretary? If our missionary causes are suffering, our evangelistic zeal cooling, our educational interests checked, and the life of many of the churches lowered, it is worth while inquiring who is the actual cause of this loss of power and effectiveness? Who is the thief?

There are certain great interests to which the Disciples have felt themselves committed by the very nature of their origin and history. Among these, and most prominent of all, have been the exaltation of Christ, the restoration of Apostolic Christianity, the advancement of Bible study, the extension of missionary activity and the promotion of Christian unity. By every means in our power, addresses, books, newspaper articles,

convention sessions, votes and resolutions these causes have been urged upon the attention not only of our own people, but of the Christian world. We have approved, formally and informally, every effort to bring these good enterprises to the attention of all men. Our conventions have never held themselves inhibited from any expression, by open voice or resolution formulated by committee, that would strengthen and promote these ends. The various agencies through which such results might be reached have received the heartiest commendation of the Disciples, both personal co-operation and formal resolution. The Society of Christian Endeavor, the International Sunday School Association, the Young Men's Christian Association, the American Bible Society, the Woman's Christian Temperance Union, are only a few of the organizations that in our various conventions, state and national, have received emphatic commendation and pledges of aid from the Disciples. Resolutions bearing upon all manner of questions, from the broadest national issues to the most specific local reforms, have been discussed and voted into being in our assemblies. In a word, it is one of our traditions that while our great autumn conventions are primarily for the consideration and promotion of missionary work, yet nothing which has a bearing upon the realization of the ends of the Kingdom of God is foreign to the scope and purpose of a committee on resolutions or the resolving power of the convention itself.

When, therefore, at the Omaha convention, a representative of the recently organized movement in behalf of Church Federation was introduced, as scores of representatives of Christian and philanthropic work had appeared on our convention platforms before, it was natural that a resolution should be offered, expressing the interest of the Disciples in the effort to bring closer union among the churches. A resolution in behalf of world-wide evangelism or Bible study could not have been more in harmony with the historic purposes of the Disciples or their present position. A cause dear to the hearts of all our people, the cause of unity, in that moment was presented for our approval or rejection. It might be conceived that some narrow and obscure sect, jealous of its creed and suspicious of all others, might decline such fraternal advances, but not the Disciples. They were already pledged by their entire history and testimony to the heartiest approval and co-operation. Who, then, is responsible for the attack on the plan, for the presentation of its features with the most sinister of interpretations, for the misconstruction of its methods of operation, for the creation of a feeling of alarm and hostility regarding a plan of Christian union which has met the most cordial acceptance on the part of Christian bodies far more likely to lose by its operation than we, even if any loss were contemplated in any case? If there has been a growing neglect of more vital interests since this unhappy discussion arose, who is blameworthy? If there has been robbery of treasure, time and good feeling, who is the thief?

It is not without significance that Bro. Wright first took his article to the

paper which has been the leader in the attack on the plan of Federation. Perhaps it did not require special discernment to determine where such words were most needed. But does Bro. Wright suppose that those among the Disciples who still believe in Christian union are to cease urging it because a group of men among us have set themselves to oppose it? Such has not been the attitude of our open-minded and aggressive men on any other question. Would it have been wise to abandon organized effort in behalf of missions because a section of the brotherhood denounced and opposed it? Would it have been well to remain in the attitude of suspicion and refusal held by some of our people when the Christian Endeavor movement was growing into power? Was the organized Sunday school to be avoided forever because some of our people doubted its scripturalness? These questions suggest their own answers. The Disciples of Christ can no more afford to back into the shell of sectarian suspicion at the approach of Federation than to abandon any other essential feature of their work. We ought to be leaders in the work of uniting the churches. Unspeakable would be the shame if we should refuse even to follow!

H. L. W.

WHY THE PSALMIST WENT TO CHURCH.

The Psalms are the high water mark of inspiration, and the following passage from the Polychrome translation is in the region of the high water mark of the inspired psalmody of revelation: "One thing of JHVH I crave, this is my longing: to dwell in the house of JHVH all the days of my life, to gaze on the loveliness of JHVH and to visit his temple in the morning. For in the day of trouble he hides me under covert, with the shelter of his tent he screens me, he lifts me up high on a rock." There were three things that caused the psalmist to long for the house of the Lord:

1. It was a place of beauty. What he saw in the house of the Lord was the beauty of the Lord, the loveliness of Jehovah. The longing for the house of God so often expressed by the prophets and psalmists of Israel was not simply a desire to go to church, as we would express it, but an inward craving for communion with God, for the contemplation of his character, in the place where he disclosed himself to his people. As the heart thirsted for the water brook, so these devout souls thirsted for the spiritual fountain which Jewish faith and feeling located in the sanctuary of the temple, because it was the place appointed for a peculiar manifestation of God's presence and power to Israel. The home of the Lord in the Psalms was not merely the literal material house on Mt. Zion, but the spiritual house indwelt by Jehovah, for the temple in Jerusalem being the center of worship, and the rallying point of religious and national interests, is used in Bible language as the symbol of the Theocracy, the reign of God among his people. The temple was magnificent, costly and beautiful, where every pious Israelite delighted to go, but when the writer expressed it as the desire and purpose of his life to dwell in the house of the Lord all the days of his

life, it was the aspiration of a godly Hebrew to live perpetually under the government of God, and in living touch with him. It was the beauty of the Lord and the loveliness of his goodness, and not the attractiveness of the temple house that drew the heart of true Israel to Mt. Zion. The beauty of the Lord our God which is to be upon us is the beauty of holiness. Where the prophet exorts, "Put on thy beautiful garments O Jerusalem," those beautiful garments are the righteousness of God. God is the perfection of beauty because he is the perfection of character. He is wise and wisdom is beautiful; he is good, and goodness is beautiful; he is morally perfect, and moral perfection is beautiful. The Psalmist longed to gaze upon his loveliness because he was love. Because God is perfectly holy and perfectly righteous he is perfectly beautiful. Jehovah satisfied the heart and the sense of moral perfection in man as a beautiful scene in nature satisfies the eye. All virtue is beautiful, all vice is ugly. Righteousness is attractive, wickedness is repulsive. Goodness is lovely, badness is moral deformity and hideous to behold. The religion of God is a thing of beauty and a joy forever. The spirit of Christ is the most beautiful thing in the world, and your religion is the true one in the exact proportion that it makes your spirit sweet and your character beautiful like his.

2. In the second place, the Psalmist longed for the house of the Lord because it was a place of inquiry. The exquisite phrase "and to visit his temple in the morning," is rendered in the old versions, "and to inquire in his temple." It was not a place of controversy, for inquiry and controversy are not the same. The pious Israelite went into the sanctuary to worship and also to increase his knowledge of God. It was a place of instruction, of meditation, of inquisition into the deep things of God. An inquirer is a seeker after truth, a debater is one who already possesses the truth, at least, in his own estimation. The human mind in the attitude of inquiry admits its lack of sufficient knowledge, in the attitude of controversy, it has solved the problem and wants to show other people how. Tolstoi says if men spent as much time and strength in trying to learn the truth as they do in trying to prove that they already have the truth, that the world would have more truth and fewer quarrels. Those who make their only appeal to the logical understanding in preaching the Bible, do not preach the Bible at all. The religion that the Psalmist talked about was not an intellectual system supported by an appeal to logic, but spiritual truth supported by an appeal to the spiritual intuitions of the mind. Controversy is fatal to growth and equally fatal to spirituality. The disputer of this world is a fossil in the first place and an unspiritual man in the second. Dr. Parker was not far wrong when he declared there would be few controversialists in heaven because they are not reconciled to mental honesty in this world, neither indeed can be. Few debaters are intellectually honest, because controversy is fatal to candor. To a man of ordinary fairness of mind many of the polemic tilts in our journalistic press are profoundly discouraging. Controversy, and the controversial spirit, close the mind to new light, the spirit of inquiry opens the mind to new truth and

keeps it open. Investigation in quest of truth and right must go on, and so must discussion of vital issues, even in the temple of God, but it must be in the spirit of devout inquiry, not of dogmatic dispute. We must go into the house of God to learn, to be instructed, to acquire a knowledge of God and his will concerning us.

3. The Psalmist longed for the house of God, or, as Christ would have said, the Kingdom of God, not only because it was a place of beauty, and a place of inquiry, but because it was a place of safety. "For in the day of trouble he hides me under covert, with the shelter of his tent he screens me, he lifts me up high on a rock." The divine protection and security are promised under the figures of a covert, a tent, and a high rock. Concealment in the thick foliage of the wilderness, in the covert of the hills, or among the high rocks of the mountains, were the Hebrew metaphors borrowed from military life in their own land, to express the protecting care of God over his people. The inviolability of Jerusalem and the temple as the symbols of the divine government over Israel, was a prime doctrine of the Hebrew prophet in which the Psalmist shared. He was a religious statesman who insisted that the will of God should be the nation's law. He never wavered from the conviction that God would protect and secure the nation if it would obey him in keeping its covenant promises. No enemy would ever enter the portals of the Holy City, or successfully invade the land if it was faithful to the Holy One of Israel. There was always a secular party, to which nearly all the politicians belonged, that incessantly intrigued to form alliances with Egypt, Assyria or other heathen nations to protect the holy land against some great power that it feared. The prophets were dead against these world alliances for any purpose. Their contention was that God was the King and Father of his people, and was pledged to their everlasting safety and perpetuity if they obeyed his commandments and kept his law. The city and the land were invincible as long as they remembered God and looked to him for security against their foes, they fell when God was forgotten, and his will forsaken. The house of God was a place of safety because it was a place of salvation. The devout believer who longs for the house of the Lord, sees beauty because God is there, inquires in his temple because the truth is there, enters into a perfect consciousness of security because the protecting arms of heaven are about the place. I was glad when they said unto me let us go into the house of the Lord. J. J. H.

MEN OF NOTE.

All friends of religious education will be pained to learn of the death of Professor George B. Stevens of Yale Divinity School, who passed away on Friday of last week. The event was most unexpected, his final illness being very brief. Professor Stevens was one of the foremost teachers and writers in the American theological field. For several years he held the chair of New Testament literature at Yale, but on the retirement of Professor Samuel Harris he took his place in the department of Systematic Theology. His books were numerous, including among others "The Pauline Theology," "The Johannine The-

ology," "New Testament Theology," in the International Theological Library, and his recently published work, "The Doctrine of Salvation," reviewed by Dr. James M. Campbell in these columns. Dr. Stevens was a genial and warm-hearted teacher and friend, who endeared himself to the Yale students. In the wider field of scholarship he will be missed.

Dr. Aked, the leading Baptist preacher of Liverpool, has sent back his degree of D.D. received from the Temple College, Philadelphia, of which Russell N. Conwell is the head. In so doing he registers his protest not only against the custom of conferring honorary degrees indulged in by institutions which have no standing entitling them to bestow such honors, but as well against their acceptance by those who have pursued no courses of study looking toward the degree.

Professor D. G. Lyon of Harvard will during the coming year be director of the American School of Archaeology in Jerusalem. Professor E. W. Bacon of Yale held the position last year.

It was somewhat of a surprise to the Christian public that the Disciples, many of them, objected to the Federation of churches, recently begun in New York. But really the union for which these brethren have been pleading all these years is not an agreement on the part of Protestant Christians to stand together on the points of common agreement, but it is the union of all Christians on the platform laid down by Alexander Campbell. It is not likely that this has been the conscious position of all who have been pleading for union, but the recent discussions among the Disciples clearly show this to have been the real position.—Central Baptist.

The Disciples of Christ decline to be judged as a body of people by the attitude of a small number. "Agreement on the part of Protestant Christians to stand together on the points of common agreement" is not only the platform of the Disciples, but of Alexander Campbell as well. Nothing less than this result will satisfy the conditions.

The Baptists have had their consultations about union. They have had some conferences with the Disciples of Christ about the possibility of amalgamation; but the negotiations have been broken off, and these bodies are probably farther apart than they were before conferring. The lion in the way of union there is the place which the Disciples of Christ give to baptism in the scheme of salvation.—The Congregationalist and Christian World.

Our excellent contemporary is scarcely accurate in the above statement. Far from having broken off conference, the plans for such a comparison of views are progressing admirably. Moreover, the Disciples have no wish nor purpose to give to baptism any more importance than apostolic teaching and practice justify.

God calls men into his own presence, to immediate worship; whenever a man stops short of that face to face worship of the eternal God, he is working ruin to his own character, because he is breaking the commandments of God.—G. Campbell Morgan.

John Williams, the Martyr of Erromanga

One writer considers the subject of this sketch as not inferior to Carey or to any other of the mighty men of missionary renown. He speaks of him as the Prince of missionaries since the days of the Apostles to the Gentiles. An eminent clergyman of the English church states that his work entitled "Missionary Enterprises in the South Sea Islands," contains a history of gospel propagation, unequalled by any similar narrative since the Acts of the Apostles. Under his leadership it came to pass that island after island, and group after group, were, in rapid succession, brought under the influence of the gospel. This had proceeded to such an extent that he could say that he knew of no group, or any single island of importance, within 2,000 miles of Tahiti, in any direction, to which the glad tidings of salvation had not been conveyed. Surely such a man, thus signally used and honored of the Lord, deserves to be held in everlasting remembrance.

John Williams was born in Tottenham, England, June 29th, 1796. As a lad he was cheerful, active and intensely affectionate. Early in life he gave evidence of remarkable mechanical genius. His education was limited. He never attended college. In the first school which he attended he was taught only writing and arithmetic. His mother was his best teacher. Each day she gathered her little ones about her and taught them and prayed with them. When he was old enough he was apprenticed to an ironmonger. It was not expected that he would learn the mechanical part. His duties were in the office. His master was to teach him so that he could manage a business of his own. When he had any leisure he visited the shops and watched the men at work. In their absence he tried what he could do himself. In course of time he became so proficient that any article requiring extraordinary skill was always entrusted to him. He delighted in this part of the business, and was ever ready to work like an ordinary mechanic.

In his youth John Williams scoffed at the name of Christ and his religion. One Sunday night as he stood on the street, waiting for some boon companions who had promised to spend the evening with him in a carousal, a woman passed him. Recognizing him as one of her husband's apprentices, she urged him to go with her to church. He refused, but she was importunate, and at last he consented. That was the turning point in his life. He heard a sermon on the worth of the soul. That night he gave himself in love and trust to the Lord. He broke away from evil companions, and became a teacher in the Sunday school, a tract distributor, and a visitor of the sick. Soon after he joined a class of young men who were preparing themselves for the ministry. The teacher was a missionary enthusiast. Once a quarter a missionary meeting was held for the purpose of imparting missionary information. At one of these meetings the conversion of Pomare, King of Tahiti, and many of his subjects was announced. The need of more missionaries was emphasized. John Williams heard in his soul a secret response to that appeal. Later on he felt called of God to this high and holy service. He applied to the London Missionary Society and was accepted forthwith. From the time

Archibald McLean

of his appointment until his departure he gave his time to reading and study. At his ordination one speaker addressed him thus: "Go, dear young brother, and if thy tongue cleave to the roof of thy mouth, let it be in teaching poor sinners the love of Jesus Christ; if thine arm drop from thy shoulder, let it be by knocking at men's hearts to gain admission for Him there." Before sailing he was married to Mary Chauner. "In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior. It is but simple justice to say that she was in all points worthy of the honored man to whose happiness and success she so largely contributed.

Williams and his company sailed for the South Seas November 17th, 1816. A year later they sighted Tahiti. The next day they landed at Eimeo, a neighboring island. He began work at once. The first thing needed by the Mission was a large boat. One had been begun three years before. Williams resolved to complete it without delay. In ten days she was launched. This was the first of five that he built. It was really a wonderful achievement. He knew nothing of shipbuilding. He never examined a ship till he sailed for his field of labor. He was no less successful in mastering the language. He adopted a method of his own. Instead of poring over grammars and lexicons he moved freely among the people. He listened to them and talked with them. In ten months he did what usually took three years.

The work of John Williams was done on three island groups, namely, the Society, the Hervey and the Samcan. Soon after he reached the field a request for teachers came from the Society Islands. Some converts had been made and a chapel had been erected. Williams, Ellis and Orsmond and their wives removed from Eimeo to Huahine. Ellis set up a printing press at once. Some of the books published reached Raiatea, the central and chief island of the group, and fell into the king's hands. He asked for teachers for his people. Williams and Threlkeld responded. Raiatea had a population of only 1,300. Nevertheless, it was a strategic point. The king was already a Christian. The pagan party proposed to crush the truth "while it was young." They were easily overpowered. The kindness with which they were treated caused many to accept the gospel.

Williams began to build a house for himself. Day by day he worked with his own hands. The sofas, chairs and tables were the product of his own skill. The king and many others began to build also. At the end of a year the houses extended two miles along the shore. Having finished his house he next built a boat. There was scarcely a nail in it. The planks were tied together by a native cord. He showed the people that they could build boats without nails. Many did so. On account of the prosperity of the work he began the erection of a new chapel. This was 191 feet long and 44 feet wide. Forty feet in length were partitioned off as a court house. The people were amazed at this structure. He made the chandeliers out

of wood and used cocoanut shells as lamps.

The day after the church was dedicated a code of laws was adopted by universal consent. From the first he lamented the lawlessness and want of social morality among the people. He induced the chiefs to consider the question. The laws related to theft, trespass, stolen property, land-eating, rebellion and marriage. The code was very elementary. There were some laws for which they were not prepared. The king's brother was appointed chief justice. It was his duty to enforce the observance of these edicts. Trial by jury was also introduced. Williams was not content with these reforms and improvements. He promoted profitable employment among the people. He taught them to cultivate the sugar cane, and erected a mill for native use. Let no one think that he made no enemies. The pagans sought to kill him. They cried, "Turn out the hog. Let us cut his throat." They plotted to throw him into the sea. Their schemes miscarried.

One of the most encouraging signs was the formation of an auxiliary Missionary Society. In one year \$2,500 was given "to cause the word of God to grow." The giving was general. The king and queen prepared arrowroot with their own hands. "We would not give that to the Lord upon which we bestowed no labor; but would rather prepare it with our own hands, and thus we can say, as David did, 'Of our own proper good have we given to thee.'" When tidings were received concerning the triumph of the gospel elsewhere, the contributions for missionary purposes leaped up to \$9,000, after paying all expenses. This was the gift of the people who had no property whatever. At a missionary meeting one said, "A little given with the heart becomes great in the sight of God." Another said, "Let us hold forth the Word of God, and die with it in our hands."

The gospel ran and was glorified. There were 500 additions to the church in Raiatea. Soon after this ingathering a chief from an island three hundred miles south reached the mission station. He spent three months with Williams and then returned, taking two teachers with him. In a few weeks the discarded idols of his people were brought in triumph to Raiatea. On a visit to Sydney, Williams called at Aitutaki and left two teachers. The people were hideously tattooed. Their bodies were smeared with pipe-clay, red or yellow ochre, or charcoal. The chief was astonished to hear that the people of Raiatea had given up idolatry. At first the teachers were ridiculed as two logs or driftwood cast up by the sea. Later the people changed their minds and promised that if Williams would come to visit them again they would abandon their idols, destroy their maraes, and receive the word of the true God. He started and took six native teachers with him. He found that the people had already abandoned idolatry, and the eating of human flesh, and had erected a large chapel nearly 200 feet long. There was not a single idolater left. Williams taught them the art of whitewashing. He burned the coral in a kiln and made lime. The people were amazed as they saw the foreigners "roasting stones." When they saw the plaster they said, "Won-

derful, wonderful! The very stones in the sea and the sand on the shore become good property in the hands of those who worship God and regard his good word." They whitewashed their hats and native garments and strutted about, admiring each other exceedingly.

In Aitutaki he found some natives of Raratonga, who had been driven out of their course in a gale. Raratonga is a large island in the Hervey group. These strangers had become Christians and greatly desired to return to their own land. Williams took them on board, and the king of Aitutaki, thirty-one of whose idols lay in the hold of the ship, and Papeiha, one of the teachers of Aitutaki, and sailed away for Raratonga. He sought for it eight days, and in vain. Then he sailed to Mangaia, another island in the same group. The people of Mangaia consented to receive and protect teachers. When they went ashore they treated them so roughly that Williams recalled them to the ship and gave up his purpose for the time being. Leaving Mangaia he proceeded to Atiu, another island in the same group, where two preachers had been for two months. The king of Aitutaki undertook to convert the king of Atiu. He showed him the dreaded and discarded idols in the hold of the ship and soon persuaded him to give up idol worship. The new convert took the missionaries to two small islands that were under his sway. In these islands the new faith was speedily accepted; and the old passed away. The people were very simple. They spoke of the goats as great birds with teeth on their heads. From Atiu he sailed away and discovered the noble island of Raratonga. The king had heard of the gospel before. He had named one of his sons Jehovah and another Jesus Christ. Within a year a chapel 150 feet long and sixty feet wide was built. There was not a nail or piece of iron of any kind in it. It had a seating capacity of 3,000. On a second visit the natives filed before the missionary and laid their idols at his feet. The smallest was five feet long and four inches in diameter. The Sunday following 4,000 assembled for worship.

Williams was ever concerned about the regions beyond. He would not build upon another man's foundation. Nor could he be content in one place. He wrote the directors: "I cannot content myself within the narrow limits of a single reef; and if means are not afforded, a continent would be infinitely preferable, for there if you cannot ride you can walk." He said again, "Had I ships at my command, not one island in the Pacific but should, God permitting, be visited, and teachers sent to direct the wandering feet of the heathen to happiness, to heaven." As the society could not give him a ship, he undertook to build one. With such materials as he had he built "The Messenger of Peace." This was a ship of seventy or eighty tons burthen. She was sixty feet long and eighteen in breadth. He used a stone for an anvil and charcoal of his own making for fuel. He used coconut husks, dried banana stumps, native cloth or any other substance for oakum. The ropes were made from the bark of the hibiscus; the sails from the mats upon which the natives slept. They were quilted together for the purpose. The hull was covered partly with lime, and partly with gum from the bread-fruit tree. There was little iron used. The

hinges of the rudder were made from a piece of a pickaxe, a cooper's adz, and a large hoe. The work was all done in fifteen weeks. This ship was perfectly seaworthy. She sailed many thousands of miles in the Pacific. She was a priceless boon to her builder and to the people for whose redemption he had consecrated his life and his all.

(Continued next week.)

STOP, THIEF!

(Reprinted from The Christian Standard by request of W. J. Wright.)

Stop! you Federation Discussion, stop! Stop, thief! No matter by whom begotten, where nourished, or from whence sent forth, stop, you thief! Stop!

Thief, thy God hath said, "Thou shalt not steal;" but thou hast ignored or defied him, and by unfair, furtive, insidious means hast possessed thyself of much treasure belonging to others! Thou hast returned no "value received"! Stop, you knave! Stop, thief!

Thou worst of thieves, Federation Discussion, purloiner and evil-doer, thou hast deprived us of priceless possessions, and that, too, without return of valuable consideration and without our consent! Thy acts are contrary to all law, divine and human. Morals and logic suffer alike in thy hands; the law of kindness, the law of love that "thinketh no evil" and that "worketh no ill to his neighbor," all these hast thou defined and broken! Stop, thief! Help, men of God! Stop the thief!

I. You have robbed us of peace, good will and progress in the things of God. You are guilty of sacrilege. You have profaned God's temple of Christian hearts, and have carried off the love, joy, peace, patience, kindness, moderation, fairness and brotherly love which the Holy Spirit had deposited there.

Not only did you steal our good, but you left evil behind you. For our peace and progress which meant victory, you left the turmoil and stagnation which mean death; for our heaven-born joy, you left ill-begotten, low-browed suspicion; you stole gentleness and left brusqueness and abuse; for the moderation and self-control which you took, you left rashness and riot; you pilfered brotherly love and left anathema and bulls of excommunication; you plundered us of our blessedness and left vain-glory, debate, deceit, enmity, strife, jealousy, wrath, factions, divisions and many evil works. Stay thy hand! Rob us not of our confidence in Christ! Stop, thief!

II. From a hoard so poor and small that not one of us had a farthing to spare—our good sense, sound judgment and right reason—you have filched, and left us all but bankrupt. "O judgment, thou art fled to brutish beasts, and men have lost their reason!" Without full or accurate knowledge we have in argument played "such fantastic tricks before high heaven, as make the angels weep." We have had heat instead of light, and wormwood and gall instead of nectar and honey; we have had partisans instead of childlike seekers for truth. You have made us prove that—

"Thy goods the thief may take,

But into Wisdom's house he may not break!"

Thou thief, Discussion, stop! We have had the heat; now for the light. Let us read the ponderous book* of 700 pages and make up our own minds what to do. You have misled, robbed and spoiled us.

Let us see what we can do for ourselves. Stop, Discussion! Stop, thief!

III. You have robbed God. You have stolen the interest, attention, money and labor which would have been given to the great work of his church, converting the world. You have purloined space which our papers should have given to missions; you have pilfered time which preachers should have used to get funds for missions; you have filched from thousands of brethren their means of missionary information; you have robbed them of the thought and prayer which ought to have been given to the world's evangelization. Thus have purses been kept shut at the time of the offerings; thus have our treasures been pillaged and plundered; thus have you robbed God! Stop, you thief! Every organized work among us is suffering because of your swindles on the one hand, and your robbery on the other. You have caused a shrinkage in mission funds; you have prevented the enlargement of our force of workers; you have hurt the Centennial movement; you have prevented the organization of churches in a number of cities by missionaries of the American Christian Missionary Society, thus retarding the conversion of America and the world; you have wronged both saint and sinner. You have robbed God. Stop, you thief, Federation Discussion, stop!

Stop, thief! Not another inch! In the name of a perishing world, of unchristian America, of the Home Society, I demand that you surrender the position you have too long held in our papers! Halt, thief! Bring back the interest, good will and cash which you have filched from American Missions! Stop, thief! Restore to our brethren the sanity, moderation and good sense which you purloined from them! Restore our kindness and gentleness and make our moderation be known to all men! Restore our love so that hereafter it may never fail, and so that all beholders may say, "How these Christians love each other!" And, Federation Discussion, when you have refunded and made good as far as possible all you have stolen, then, forever, let him that stole, steal no more! In the name of Jesus Christ! Amen!

WM. J. WRIGHT.

Acting Secretary of the American Christian Missionary Society.

*Church Federation, Inter-church Conference on Federation, New York, November, 1905. Published by Fleming H. Revell & Co., New York and Chicago, Price, \$2.

OUR WORK NEVER FINISHED

A skilled workman in a bronze factory, laboring upon the panels of a massive door, carefully cleansed the surfaces, trimmed the rough edges, filled in the porous cavities, touched and re-touched the outlines, and shaped and smoothed and polished one portion after another, and then went back to do the same thing over again, each time to seeming advantage. "I shouldn't think you would know when you are through with this work," said a visitor. "We are never through," was the workman's answer, "so long as they will let us keep it. We stop when they take the panels away. That's all the finishing there is to it." So we "keep at" our characters year after year until our work is taken away from us, and we are "complete in Him."—The Ram's Horn.

The Living Link Church in North Tonawanda, N. Y.

There is no greater missionary field for service and none brighter among our Brotherhood than that of the Empire State. There are several strong churches in this part of the country proclaiming the simple teachings of God's word, and one of these is the North Tonawanda Church of Christ, corner Paynes avenue and Christiana street.

In August, 1888, this church, an off-

special meetings with Brother Fannon as evangelist. During this time Brother Fannon was called upon to help clear the mortgages. There was great rejoicing when the total amount was pledged. Brother Geo. M. Aldrich, Financial Secretary, and Mrs. J. D. Vandervoort were a great help to the pastor in bringing about the happy occasion of seeing the old mortgage go up in flames.

Another very important feature of Brother Hull's pastorate was the church becoming a living link in the support of Brother Madden of Japan. Also during this ministry the spirit of Christian union was ever to the front, and a happy feature was bringing the different churches of the city into a more friendly feeling. Union services were held during the summer months and were largely due to the efforts of our pastor.

Brother Hull was loved not only by his own people, but by others as well, and they always deemed it a special privilege and pleasure to have him in their pulpit. The influence of his life was felt not only among the churches, but he was loved by everyone who came in contact with him. On account of the desire of Brother Hull to study we were compelled to accept his resignation as our pastor. It was a sad day when the announcement was made that our brother was to leave our city. Before leaving he was asked by the business men to give his "Ben Hur" lecture, and as a token of esteem the citizens presented Brother Hull with a check for \$250.

But our brother was not alone in this work. Mrs. Hull, a true, noble woman, always helped. Her work among the girls of the church will ever leave its impress. To go to her was getting inspiration from the mountain top. We miss

her presence, but thank God her work lives with us constantly.

The evening of the farewell reception given by the church, the pastors of the several churches, together with representative men of the public schools, Y. M. C. A., and local interests, spoke in highest terms of Brother Hull's work. The church presented him with a hand-carved watch, and Mrs. Hull was given an "Anniversary Clock".



George M. Aldrich, financial secretary.

spring of the First Church of Christ, Tonawanda, was organized by Rev. Frank Talmadge. Among its pastors were Frank O. Fannon, B. Q. Denham, William C. Hull, and its present pastor, Earl M. Todd.

From its organization this church has been carrying on its hands a heavy mortgage. Under the very excellent leadership of Mrs. J. D. Vandervoort, President of the Ladies' Aid Society, and her faithful workers, the interest and a portion of the mortgage was paid.

In 1890 Rev. Frank O. Fannon was called as pastor. He was a power among the people, and many were led to Christ through the influence of his teaching and preaching. He gained a strong hold on the young people, and during the special meetings held during Brother Fannon's ministry, many of them took their stand for the Master. Brother Fannon's sympathetic nature met the sorrowful ones, but always left them full of hope. He was succeeded by Rev. B. Q. Denham, who was with the church four years.

In November, 1900, the work was not progressing as rapidly as it might, but the dear Lord guided us in the selection of our pastor, William C. Hull. This young man with exceptional executive ability and the true spirit of Christ in his heart, took up the pastorate. Steadily he worked, overcoming discouragement and bringing the people together until the church was on its feet again. Brother Hull is a true man of God. Afraid of nothing, he took his stand for right, principle always standing foremost in all his dealings. Shortly after Brother Hull's coming among us a parsonage was erected. During Brother Hull's ministry the church carried on



Mrs. J. D. Vandervoort, president of the Ladies' Aid Society.

It was an extremely difficult matter to secure a pastor to succeed Brother Hull, but again the Master Hand led us. Rev. Earl M. Todd, who for twelve years has served the Brotherhood in England,



William C. Hull, former pastor, North Tonawanda, N. Y.

was called for our pastor, and we are exceedingly fortunate in securing Brother Todd to come among us. Although he has been here but a few months, great good has been accomplished, and the prospects for great work for our Master are very bright. Brother Todd, too, has the indwelling of the spirit of Christ, and his aim is to bring men to the foot of the cross. Brother Todd's mother and sister are with him, working admirably in the different branches of the church work. Miss M. Flora Todd is an accomplished singer, and brings



Earl M. Todd, pastor, North Tonawanda, N. Y.

her message to sinners with a power they cannot resist.

SERMON SUBJECTS.

J. P. Lichtenberger, Lenox Avenue, New York City: "The Value of Self Discipline."

William H. Allen, Muncie, Ind.: "Some Christian Characteristics."

I. N. Grisso, Plainfield, Ind.: "The Growing of a Man."

Earl M. Todd, N. Tonawanda, N. Y.: "Will He Find Faith?"—Luke 18:8b.

Harry Foster Burns, Peoria, Ill.: "The Bible and Reformations."

Herbert L. Willett, First Church, Chicago: "The Curse of Incompleteness."

Grant E. Pike, Alleghany, Pa.: "The Bread of Life."

A. L. Ward, Boston, Mass.: "Not Like Christ."

We learn from a private source that one of our ministers of ability and experience may be secured for a meeting during the latter part of the summer or early in the autumn. He is a young man of earnestness and enthusiasm, whose ability as a preacher and wide experience make his services most valuable for any church. He is the pastor of a large and active church, and may be addressed "Evangelist," in care of the Christian Century.

The convention of the eighth district of Ohio will meet at Bellefontaine Aug. 15-17. Roy L. Brown is the pastor of the Bellefontaine church.

Twenty-Fifth Anniversary of Drake University

Drake University has completed a quarter of a century of history. Its growth has been phenomenal. Twenty-five years ago the site of the university was a howling wilderness full of swamps and underbrush. To-day University Place and its environs is one of the most delightful districts of Des Moines.

The university, in an unusually elaborate series of programs, celebrated its twenty-fifth anniversary during commencement season, June 5-14, 1906. The committee on arrangements has been busy for more than a year preparing a program that would appropriately celebrate the setting up of the twenty-fifth mile-stone in the onward journey of the institution. Much credit is due the chairman and secretary of this committee, Prof. C. O. Denny and Miss Mary A. Carpenter, for their untiring efforts to make the exercises of this year a fitting culmination of the first quarter century of the work of Drake University.

The colleges and schools of Drake University include the College of Liberal Arts, the College of Law, the College of Medicine, the College of the Bible, the College of Dental Surgery, the Conservatory of Music and the Normal School. The last mentioned includes the School of Education, Preparatory School, Commercial and Shorthand School, Oratory and Physical Culture School, Primary Training School, Kindergarten Training School, Music Supervisors' Training School, Correspondence School and the Summer School.

The class day exercises began on Tuesday evening, June 5, under the auspices of the College of Dental Surgery. The address of the occasion was delivered by Charles S. Medbury, pastor of the University Place Church of Christ and chaplain of the university.

On Wednesday evening, June 6, occurred the exercises of the College of Law, of which the venerable Judge C. C. Cole, now in his eighty-third year, is the dean. Dean Cole is known very widely as a most successful teacher of the law. He was for twelve years a member of the Supreme Court of Iowa. He has been a teacher of the law for forty-one years. Many of those who have studied under his instruction have attained to places of distinction and responsibility in the state and nation. Hon. Leslie M. Shaw, Congressman J. A. T. Hull and J. P. Conner of Iowa, Congressman Ellis of Oregon and many of the judges of the state of Iowa were his pupils. The College of Law has recently been nicely housed in a new building, on the campus west of the main building. There were 26 graduates who received the bachelor's degree this year and two who received the degree of master of law. The address at the class day exercises was delivered by Hon. J. M. Parsons of Des Moines.

On Thursday evening, June 7, the Conservatory of Music held its annual class day exercises. All the members of the classes graduating in voice and piano participated in the program, which was one of the best of the series of splendid musical programs given by the department. Dean Frederick Howard has built up one of the most popular music schools in the middle west and is constantly compelled to add to his faculty the very best teachers that may be obtained. Miss Lois Adler, the head of the piano department, is one of the finest pianists in our country. She was recently invited to appear in a program at Chicago as piano soloist with the Thomas Orchestra, an honor which is not conferred upon any except the very best. In all there were 36 graduates from the department this year. About 300 were enrolled in the Conservatory this year.

On Friday evening, June 8, occurred the class day exercises of the Normal School. "The Princess" was presented by the various senior classes of the Normal School under the direction of Prof. Frank Brown of the School of Oratory. The Normal School is presided over by Dean W. F. Barr. He is ably assisted by an efficient corps of specialists. There were 80 graduates from all departments of this school, and the number enrolled during the year was very large.

Sunday, June 10, was baccalaureate day and was one of the greatest days of all. The weather was perfect and the exercises that were held in the University Place Church were among the best that have ever been enjoyed by a Drake audience. At the

Law Building (Cole Hall) a procession was formed composed of the faculties and trustees and graduating classes of all departments. The procession marched to the center of the auditorium. The sermon was delivered by Chas. S. Medbury, the popular pastor of the church. The subject was, "The Supreme Ministry," and was treated in a masterly manner. The large auditorium of the church was crowded to its utmost capacity and many were unable to find admission.

On Sunday evening the College of the Bible conducted the services. An address was delivered by Dr. D. R. Dungan, after which four young men were formally set apart to the ministry of the Word, the charge being delivered by the pastor of the church. Dean Alfred M. Haggard of the Bible College presided at this service and several of the alumni of the Bible College participated in the exercises. Three young men received the degree of Bachelor of Divinity, and a number of young men who graduated in the Liberal Arts College have taken work in the Bible College. There was one graduate from the School of Christian Workers. The entire number in the department during the year was about 150.

On Monday forenoon, June 11, at 10 o'clock, a band concert was given on the campus by the university band. This is a new feature of the commencement season at Drake, but it is hoped that it may become a permanent one, lending much enthusiasm and enjoyment to the festivities.

On Monday afternoon at 2:30 occurred the dedication of the splendid new building called Memorial Hall, in which the Bible College is so comfortably housed. This building is the best appointed building on the campus. The dedicatory address was delivered by W. F. Richardson of the First Church of Christ in Kansas City, Mo. It was one of the best speeches of the commencement festival. This speech was followed by many brief speeches of congratulation.

Tuesday morning, June 12, at about 10 o'clock, eleven cars were sent out by the street car company for the use of the university in providing a trolley ride for the visitors and all friends of the university who desired to visit the most interesting points in the city. The morning was ideal and the ride was greatly enjoyed. On Tuesday afternoon at 2:30 was held a reminiscence meeting in the auditorium. Dr. B. E. Shepherd, the senior member of the faculty of the College of Liberal Arts presided. Among those participating on this program were W. P. Macy, one of the first instructors in the university, Geo. E. Jones and H. A. Lemon of Bethany, Neb.; Mrs. Ella Dungan Jordan of Illinois, Prof. Maurice Ricker, recently elected principal of the West Des Moines High School; Ora W. Lawrence, pastor of the First Church of Christ in Rock Island, Ill., and Prof. Lafayette Higgins of Des Moines. Several of these were members of the first classes to graduate from Drake. The exercises were characterized by laughter and tears as the amusing and the pathetic incidents of the early days of the institution were mentioned.

On Tuesday night was given the alumni concert, by members of the Conservatory of Music in former years who have made good in their profession. It was a magnificent concert.

Wednesday morning, June 13, at 10 o'clock, following the band concert, the class day program of the seniors in the College of Liberal Arts was given on the campus in front of the Conservatory of Music. The smoking of the pipe of peace between the seniors and juniors was a unique performance. Farewells were then said by the representatives of the class to the buildings. It was a very delightful program and one which will recall to the old students some fond recollections of the good old days.

While the last mentioned program was being given the Board of Trustees were in session in their annual June meeting. President and Mrs. Bell gave a luncheon at 12:30 to the Board of Trustees and visiting friends.

In the afternoon at 2:30 was given Founder's Day Program, at which time Dr. I. N. McCash presided. The speeches by Allen Hickey, Dr. B. E. Shepherd and Dr.

D. R. Lucas were very interesting and touching. Great was the faith of Chancellor Carpenter and Gen. F. M. Drake and D. R. Lucas and those who wrought with them in the founding of a university in the capital of the great state of Iowa. Time has proved the wisdom of the undertaking.

On Wednesday evening between 5:00 and 7:00 o'clock occurred the class reunions. Many of the classes had a large number of members in attendance and a happy occasion was enjoyed in reminiscences.

On Wednesday evening the anniversary program was given, with Mr. J. H. Stockham presiding. The chief speakers of the occasion were Dr. B. O. Aylesworth, formerly president of Drake University; Dr. W. B. Craig for five years the chancellor of the university, and Dr. H. O. Breedon, pastor of the Central Church of Christ in Des Moines for twenty years and intimately connected with Drake from the first years of service here. Felicitations were presented by a number of educational institutions, Dr. E. E. Ames, representing Chicago University; Prof. Slichter of the department of mathematics in Wisconsin State University; Prof. McVey of the Department of Political Science in the University of Minnesota; Prof. Cushman of Nevada State University, Prof. Alva W. Taylor of Eureka

College, Eureka, Ill.; Mr. H. A. Lemon of Coter University, and Prof. Sherman Kirk now of Drake University, representative of Bethany College, presented the congratulations of their institutions. Following this program Prof. Luther S. Ross gave a number of lantern slide views of the buildings, both exterior and interior, and pictures of the men and women who have had much to do in the life of the university.

The commencement program proper was given on Thursday morning, June 14, at 9:15, at which time the trustees, faculties and graduates of the various departments formed a procession in front of the main building and marched to the auditorium. The commencement address was delivered by the Hon. Theodore Perry Shonts of Panama Canal fame. His address was a very pointed, practical message—the message of a man of affairs to young men and women who have fitted themselves for larger usefulness in life. The conferring of diplomas, certificates and degrees by President Hill M. Bell followed. There were in all some 210 graduates from all departments; 42 of these were from the College of Liberal Arts. The honorary degree of Doctor of Laws was conferred upon President H. D. McAvary of the Berkeley Bible Institute, and upon

Theodore P. Shonts, the commencement orator of the day, who is a son-in-law of Gen. Drake.

The alumni meeting was held at 2:30 Thursday afternoon.

In the evening the anniversary dinner was enjoyed at the Savoy Hotel, where a magnificent menu had been prepared for both the physical and intellectual man. About 200 guests sat down at the tables. The presiding officer of this brilliant event was Prof. C. O. Denny, who in a very happy speech turned over the burdens of his office to Prof. Wilbert L. Carr, who was the toastmaster of the occasion. Those responding to toasts were Hon. C. C. Dowell of Des Moines, Hon. T. P. Shonts of Washington, D. C.; Pres. B. O. Aylesworth of Colorado, ex-Chancellor W. B. Craig of Colorado, Miss Susan Keating Glaspell of Chicago, Dr. Geo. A. Jewett of Des Moines and President H. M. Bell of Drake University. Thus closed the twenty-fifth anniversary of Drake University, in many respects the best year of its history. The entire number of students enrolled last year was 1,634. About \$25,000 of the \$50,000 necessary to meet the requirements of Mr. Carnegie's gift for a new library has been raised. It is hoped that this building may be erected next year. The outlook is very hopeful for the future.

S. K.

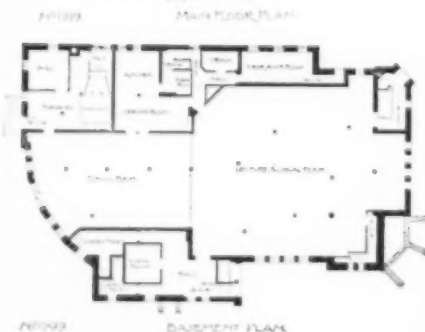
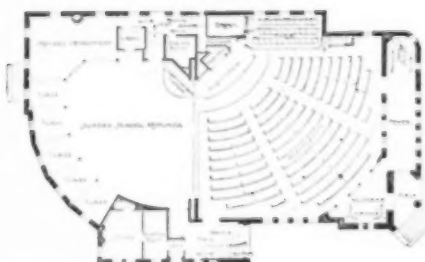
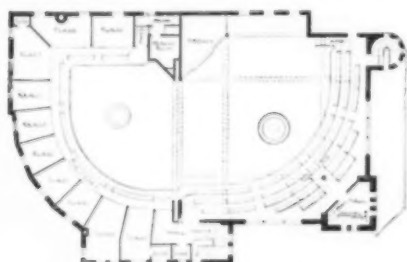
What is Being Done in Centennial Church Building

The cuts shown on this page represent plans and perspective of a handsome stone veneered church building now erecting for the Christian Church in Walla Walla, Washington. This building will accommodate comfortably about 450 in the auditorium and a like number in the Sunday school, and being of the combination type will accommodate an emergency audience of about 1,000, all tecture with corner tower, internal dome being able to see and hear. It will cost

from \$25,000 to \$30,000 complete. This church is of Romanesque style of architecture, and of the popular—"pulpit in the corner type"—with all the essentials to the service, completely equipped base-

than these, but on the whole the work is well done. It suffers somewhat from lack of breadth, and there are other obvious faults, but these do not affect the thesis, which is worked out with clearness and power.

The Evasion. By Eugenia Brooks Frothingham. Houghton, Mifflin & Co., Boston. 1906. Pp. 415. \$1.50.



ment, thoroughly warmed and ventilated by the fan-furnace system, a system originated and successfully introduced by the architect in his practice. Geo W. Kramer, No. 1 Madison Ave., N. Y.

BOOK REVIEWS

Great Revivals and the Great Republic. By Warren A. Candler, D. D., LL. D. Publishing House of the M. E. Church, South. \$1.25.

"Historians," says Austin Phelps, "seldom take note of so obscure an event (as a revival of religion); yet if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions." To trace these connections in the case of the Great Republic (though the author does not limit himself to this) is the purpose of this book. If any one wishes to know the value of our Puritan foundation, and what we owe, as a nation, to such evangelists as Whitefield, McGready, Stone, Moody and others, this is the book to read. Dr. Candler has undertaken a difficult task, as no influences are more subtle and elusive

The author of "The Turn of the Road" attempts in this story to portray a set of people supposed to be more or less representative of modern social life. Two young men are suitors for the hand of Gladys Lawrence, the central character. The one is a rugged, independent, somewhat skeptical youth, the other handsome, but weak. By dishonesty at cards the latter wins a much needed sum of money, but suspicion rests upon the other, who becomes for this and other reasons socially ostracized. The woman is really in love with the better man, but marries the weaker one, only to discover her mistake and the integrity of the man she loves when it is too late. The development of character through the years is well presented in the case of Dick Copeland, the unjustly suspected lover. The title justifies itself in the character of the husband, who lives under false colors, but breaks at last under the accumulations of misfortune and his own evasions of truth. The character of Gladys Lawrence, who becomes the wife of Davenport, is admirably portrayed.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

After a painful illness, protracted over several years, Cora Atalissa, the devoted wife of Milo W. Nethercutt, pastor of the Christian Church at Toulon, Ill., died at her home June 8th. The funeral was conducted by C. C. Sinclair, of Lafayette. All of the Toulon ministers were also present and took part in the services. A large circle of friends will learn with sorrow the great loss sustained by Bro. Nethercutt.

L. E. Chase closes his two years' work with the church at Armington, Ill., the first Lord's day in September; on this date will take place the dedication of a fine new church building costing \$12,000. The building is a brick and stone structure and modern in every respect. F. M. Rains will have charge of the dedication service.

The fifty-sixth annual convention of the Illinois Christian Missionary Society will be held at Paris, Ill., September 10 to 13. Now is the time to make your plans to attend. Paris is a great church and their invitation is most cordial.

L. I. Mercer, pastor at Hoopston, Ill., will take the summer lectures at Harvard University. Prof. Silas Jones of Eureka College will supply the pulpit at Hoopston during the absence of the pastor.

A senior theological student of the seminary at Auburn, N. Y., and his wife have united with the Christian Church there, of which Arthur Braden is pastor. They will go to China as missionaries under the Foreign Society.

W. E. M. Hackleman reports six months in the field, resulting in 537 accessions and meetings held in Cincinnati, O., Lexington, Ky., Washington, D. C., Georgetown, Ky., Wooster, O., Philadelphia, Pa., and New York city. He will begin with Herbert Yuell at Union City, Tenn., September 1st, where J. T. Castlebury is pastor.

R. C. Ogburn, of Flora, Ill., will close his two years' work with the church there about the first of August. During this time one hundred have been added to the membership; the church debt has been decreased from about \$3,000 to \$1,000; the missionary activities of the church have been greater than ever before, and the Sunday School and Endeavor Society have been considerably strengthened. Brother Ogburn expects to take work at another place, either in Illinois or farther east.

H. B. Easterling, who lives at Decatur, Ill., and preaches for churches near that city, has suffered for some time with throat trouble. We are pleased to learn that he is greatly improved in health.

H. C. Holmes has begun his sixth year with the church at Fairbury, Neb. Anniversary services were held June 24. During the five years of his ministry with this splendid church the membership has been increased about 500, the church debt paid and building improved, the missionary gifts multiplied by six and all the organizations of the church greatly increased in numbers.

Chas. Reign Scoville, De Loss Smith and Percy Kendall will begin a meeting at the First Church in Atchison, Kan., on July 1. The church has been planning for a year for the meeting under the pastor, W. G. Hilton. A tabernacle has been erected especially for the meeting which

promises to be one of the greatest held by these evangelists.

C. C. Bentley has begun his work as assistant pastor of the Magnolia Avenue Church in Los Angeles. He will have charge of the new mission which already owns a good property and has a Sunday school of 100.

The New York State convention meets this week at Elmira.

E. N. Tucker has been called for five years by the church at Waukegan, Ill. A basement for a commodious church building has been erected at a cost of \$5,000. About \$3,000 was raised for all purposes during the past year.

W. C. McDougall of St. Thomas, Ont., will sail from Montreal on July 11 for India. He will spend some time in England, Egypt and Palestine and expects to reach Calcutta about Nov. 1.

The church at Blue Mound, Ill., will dedicate its new building July 8. L. L. Carpenter will have charge of the dedication, assisting the pastor, H. H. Harding.

M. M. Davis of the Central Church of Dallas, Texas, dedicated the church at Ponca City, Okla., on June 17, and raised more than half of the cost of the building. R. H. Love is the pastor there.

Last Sunday the North Park Church of Indianapolis, Ind., celebrated the payment in full of the debt on the building by a mortgage burning service. This is the second service of the kind marking the church growth during the pastorate of Austin Hunter. An afternoon fellowship service with congratulatory addresses by other ministers of the city was a feature of the day's rejoicings. Already a building fund is growing with a view of a larger building and better equipment.

On July 8 the church at Bellecenter, O., will lay the corner stone of a new church building which will be dedicated about November 1. The pastor, H. E. Becker, has accomplished a notable work there and there has been a rapid growth especially in the Sunday school.

H. H. Peters has accepted a call to Dixon, Ill. He will begin his work there about Aug. 1.

William D. Van Vorhis has resigned the pastorate of the East Side Church at Toledo, O.

Miss Alice Lloyd of Georgetown, Ky., is spending the summer in Chicago. She is studying at the University of Chicago.

Prof. C. B. Coleman of Butler College, Indianapolis, was in Chicago last week, returning from the Y. M. C. A. conference at Lake Geneva, Wis.

A Christian Outing Grounds Association with headquarters at Toledo, O., has established an outing grounds for the Christian Church at Long Lake, Mich. The character of the men back of the enterprise as well as the situation of this new summer resort ought to commend the association to the brotherhood.

Harry Streibach, a graduate of Eureka College this year, was ordained June 10 and will locate as pastor at Knox, Ind.

The Christian Century will give a copy of "That They All May Be One," by Amos R. Wells, to the person sending us the best news notes for exclusive use in our columns for the issue of July 12. Letters must reach our office not later than July 10.

Modern India. By William Eleroy Curtis. The Fleming H. Revell Co., Chicago. 1906. Pp. 508. \$2.00.

Mr. Curtis is the well-known correspondent of the Chicago Record-Herald, whose letters from all parts of the world have been read by almost a generation of people interested in lands beyond their own. Mr. Curtis has the genius of the newspaper man who is able to sense the situation sufficiently to tell the most important items of the story in a manner that holds the attention throughout. The present volume is dedicated to Lady Curzon, formerly Miss Leiter of Chicago, and contains a series of letters written to his newspaper by Mr. Curtis during the winter of 1903-4. Among the places visited and described are Bombay, Jeypore, Delhi, Simla, Benares and Calcutta. The manners and customs of the people, the character of the country, the effect of English occupation, and a score of other interesting matters are discussed with awareness and enthusiasm. A long list of illustrations made from photographs taken by Mr. Curtis adds interest to the volume.

On one of the tours of Hubbard and a Japanese secretary in Northern Korea a meeting of soldiers from hospitals and barracks was arranged by officers of the Japanese army and held on the spacious steps of a Buddhist temple. It is significant to note that it was without offense to the religious sentiments of the people.

The labor of love never advertises for spectators.

THE DOCTOR'S WIFE.

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing. This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice or flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for anyone—well or sick." Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, nervous prostration or brain fag, a 10 days' trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason" and trial proves.

Look in packages for the famous little book, "The Road to Wellville."

A NEW JAPANESE MISSION.

Mr. Naotaro Otsuka, who has recently completed his theological course at the Divinity School of the University of Chicago, after graduating from Bethany College, is expecting to return to Japan in the coming autumn. Mr. Otsuka has been preparing for missionary work among his own people since his arrival in this country. He has had exceptional opportunities for preparation both in the schools of Japan and in the United States. When the question was raised as to the auspices under which he should do missionary work, it was found, after full conference with the Foreign Missionary Society, that for various reasons it would be better for Mr. Otsuka to conduct an independent work than to become a representative of the Society. This was in no sense due to any misunderstanding, but simply to the settled policy of the Society, which seems to make it wiser not to employ educated native helpers who have been trained in this country. The Society feels that the wisdom of this policy has been justified by experience. Nevertheless, it would be a misfortune to lose the services of a valuable man like Mr. Otsuka, who is not only prepared for the work of a missionary, but is keenly anxious to do evangelistic work among his own people. He proposes, therefore, to return to Japan, depending upon his own efforts, with such help as his friends may furnish him. He will support himself by teaching in some of the schools where the services of such men are in great demand. With the means thus secured, he will hire a chapel, where he can organize a Christian school and conduct preaching services. He hopes in this way to reach a class of Japanese who could perhaps hardly be reached through the regular ministries of the Foreign Missionary Society. In undertaking this work, Mr. Otsuka has the warmest good wishes of Bro. McLean and the other officers of the Society. At the same time, he fully appreciates the reasons which have made this independent work advisable. As Bro. McLean says in his cordial letter, there is need of many more missionaries than can possibly be secured, and every addition to the forces is desirable.

Meantime, Mr. Otsuka, who has paid his way through college by preaching and by lectures upon his native country, is available for such work, and would be grateful for opportunities to speak before our churches on the condition and needs of his own people, as well as to discuss some of the questions which recent political developments in Japan have brought to the front. Any aid that can be given him in the way of opportunities for this kind of work will be worthily bestowed. We have confidence in Mr. Otsuka, growing out of years of acquaintance, and we bespeak for him the kindness and generous assistance of our people. He does not ask at present for any money further than some modest compensation for his lectures. These funds he expects to use in securing books and other equipment obtainable here much more advantageously than in Japan. Later on, when he has justified confidence in himself by the beginnings of missionary work in his own land, there will be no doubt opportunity to aid him directly without interfering in any way with the regular offerings for the Foreign Christian Missionary So-

ciety. The following letter which Mr. Otsuka has handed us for publication explains itself in the light of what has been said:

To the Christian Brotherhood:

It has been my earnest desire to equip myself as becoming a Christian student before commencing my labor among my own people. And by the grace of God I completed the college course at Bethany College and theological course at the University of Chicago. Now that the Foreign Christian Missionary Society does not see its way open to send me to Japan as a missionary, I want to go as an independent worker, expecting to support myself, while engaged in preaching and teaching, as there is not a single Japanese congregation of the Disciples of Christ which can pay its own pastor as yet. In order to enable myself to defray



Frank Naotaro Otsuka.

traveling expenses and discharge my financial obligations, I propose to earn something by means of delivering lectures and addresses, and request hearty sympathy of the brotherhood. I shall appreciate assistance given in any form, and value gifts of good books, either new or old, of theology, philosophy, sociology, history and literature.

Yours sincerely,

Frank Naotaro Otsuka,
Japanese Disciple of Christ.

39 Middle Divinity Hall,
University of Chicago

THE CHANDEL DYNASTY.

Many hundred years ago, Chand Bardai, the Homer of India, sang in Doha, Chaupai and Kundaliya the name and fame of the Chandel rajahs. He sang the genesis of this dynasty of the moon, of Indrajit, the Thunder God, Jove of the Hindus, of his wonderful court in Indralok, the abode of the immortals. Among the priests of the court was Hemraj, of whose beautiful daughter the moon god became enamoured. From this alliance sprang Chandra brahm, meaning moon-god, who was the founder of the Chandel dynasty, or dynasty of the moon. Chandrabrahm was a great hero

and conqueror, who came down upon Kashi (Benares) and was victorious over that city, ancient a thousand years ago. Then he swept on with his army to devastate and to upbuild. Near the Jamma he founded two cities whose remnants yet remain—Ka'injar and Mahoba. In the latter place he began his dynasty of the Moon, which reigned for twenty generations with this city as capital. A mystic Brahmin oracle is said to have promised him power as long as his race retained the word *brahm* as an affix and shunned unchastity, avoided the vicious, leper and one-eyed, and neither slew a Brahmin nor drank wine. In Mahoba Chandrabrahm or Chandra Varmma is related to have performed a great sacrifice or *MaLot sava* about 800 A. D., and from this sacrifice Mahoba is said to have gained its name. Fragments of a Siva temple still remain, which tradition says was built by the founder of the dynasty, but more probably later. Kiratbrahm was the nineteenth king and it was he who excavated the lake in front of the mission bungalow in Mahoba. A number of the Chandel rajahs made these lakes to commemorate themselves or their victories. In one of these reservoirs the waters of all sacred places are said to discharge themselves. Madanbrahm excavated Madan Sagar (a lake) and built several temples and monuments. The former are made from elaborately carved stones. One of these temples is on a small island in Madan Sagar. It is made from granite from the neighboring hills. The great blocks from which it is built are deeply and quaintly carved. Some of these blocks weigh 7 or 8 tons. There are later Mohammedan mosques in Mahoba built from fragments of these ancient

(Continued on page 586.)

KNOWS NOW.

Doctor Was Fooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me, although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead, and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes, which gives it the proper rich flavor and that deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

A remarkable little book "The Road to Wellville" can be found in packages.



LUCY'S DEFECT.

She is not blind—she is not deaf—
She's straight, and strong, and pretty,
We think her so—we know her mind
Is clear, and quick, and witty.
And Lucy is a pleasant child,
Her grandmama says of her,
"In warp or woof you'll not a trace
Of selfishness discover."

Of gifts and graces Lucy has
A goodly share conceded,
Yet something is amiss; her friends
All see how much 'tis needed.
Grandpa allows she's true and good,
And owns he loves her dearly;
And were it not for this defect
He'd think her perfect—nearly.

With face or form, with head or heart,
There isn't much the matter;
But Lucy's ever-busy tongue
Will chatter, chatter, chatter.
Her brother Bert, this very day,
With a boy's bluntness told her,
"My little sis, the thing you lack
Is just a good tongue-holder."
—Mary A. Gillette in St. Nicholas.

THE LAZY GOOSE.

America, the nurse girl at Broadland's plantation, came running in one morning to call the three children and tell them that a wild goose had stopped among the fowls in the barnyard. Pate, Patricia and little Isabel pelted away down the slope toward the chicken yard, where Aunt Viney, who always had charge of the fowls, was scattering cane seed. There he stood, slim and dark and differently shaped from the other geese, yet plainly akin to them, and gobbling his share of the breakfast with evident relish.

"Oh, he's a visitor," cried Patricia, "and they ought to be more polite to him"; for a big speckled rooster had just dashed in ahead of the newcomer and tried to eat up all the seed in sight.

"Never you mind, honey," Aunt Viney reassured the little girl. "Dat wild feller got strong wing; he gwine be de biggest frog in de puddle, long ez he stay hyar."

"He gets his strong wings from flying so far," said Pate. "If he was out in the open, father or Cousin Bolivar would shoot him; but he's home free here."

"Will he stay always, Aunt Viney?" asked Isabel.

"No'm, Miss Baby; I 'spect he pick up an' go when he gits him a good bait o' cane seed. Mebbe he'll stay a week—sometimes dese hyar wild fellers does."

As they turned back to the house America announced that she knew a tale about a wild goose, and it was straightway demanded; for her attraction above that of Aunt Jinsey, the head nurse, was that she could tell so many stories about animals.

"Hit was like dis," she began. "Dey was once a wild goose dat was lazy. Wild geeses is mostly the uppin'est an' a-doin'est folks what dey is; but dis-hyer Mr. Goose was ez slow ez molasses at Christmas. When dey got to fly a long ways, he set on de ground an' say he got de back-ache, an' de leg-ache, an' de toe-ache, an', more specially an' mostly, de wing-ache. Dis-hyer Mr. Goose ain't like to hunt for he rations. One day he come to a plantation where dey keep tame geeses, same as we-all do. He fly down 'mongst 'em, dest exactly like de wild goose fly down dis mornin' an' help himself to what all de udder fowls had to eat.

"Huh!" he say, well as he could for havin' his mouth full, 'you folks lives mighty fat.'

"At dat ol' Mr. Gander he up an' whisper, 'For de gracious sake don't say fat! Hit's de trouble o' our lives to keep from gittin' fat 'nough dat de humans will be wantin' to eat us.'

"Mr. Wild Goose ain't hearken to dis like he ort. He's a great somebody to brag, like most do-nothin' folks, an' he sot in for to tell dem tame geeses o' all de whars he been, an' tell all de woman come for to feed de fowls. She let on like she ain't see Mr. Wild Goose at all, 'case she ain't want to skeer him. When she gone, he squar' himself in de middle o' de pan o' dough, an' eat tell he 'most choked, an' den he say:

"'Is dat what you call a human? Do she wait 'pon you wid yo' rations every day? Well, I b'lieve I'll stay hyer. I'm plumb wore to feathers an' bones travelin' round an' wingin' so far. Of course dis ain't no such place as I'm used to, but I b'lieve I'll stay.'

"Hit des so happen' dat de very next day was goose-pickin' time. You mind how Aunt Viney an' Aunt Clorindy ties up dey heads an' picks off de geese feathers to stuff yo' pillers an' beds?"

The other children remembered it well, but Isabel was to see that ceremony for the first time this spring. "Well, honey chillen, de woman come out wid her head tied up, an' drive de geeses into de pickin' shed. An' huh, law! How dey all holler an' run when dey see what she gwine do!

"'What now?' ax Mr. Wild Goose. He gittin' dest a little bit oneasy like over de looks o' things.

"'She's gwine pull our feathers out an' tote 'em off,' old Mr. Gander tell him.

"'Is dat so?' Mr. Wild Goose ax. 'I don't b'lieve dat would agree wid my back-ache, nor yit do any good to my leg-ache; I bound hit gwine be bad for my toe-ache, an' de very thinks of hit gives me de wing-ache.'

"Wid dat he flop he wings, he do, an' fly off to jine de wild geeses. But mind you, he ain't tell de wild geese why he come back. He say to dem dat dis-hyer

place where he stopped de folks was quality, for true; dat dey had a waiter for to serve dey meals, reg'lar; an' dey was so uppish dey change dey feeders every spring; an' more dan dat, dey had a body-sarvant to take off de old feeders for 'em.

"He git de wild geeses in sich a notion o' de place, dat when dey come a-past hit de next fall dey all light down in de barnyard, Mr. Wild Goose in de middle o' de bunch.

"Now de man what live on dat plantation ain't got de same notion dat 'o' pa have—he shoot a wild goose wherever he can find hit. He turn loose on dem wild geese wid de gun; but de onliest one he kill was de lazy goose what start de trouble—an' sarve him good an' right!"—Grace McGowan Cooke in June St. Nicholas.

TROPICAL SKIES.

To our Northern eyes the intense brilliancy of the tropical and semi-tropical sky comes as a revelation. Sometimes at noon it is painfully dazzling; but the evening is a vision of prismatic light holding carnival in the air, wherein Milton's "twilight gray" has no part. Unless the sky is held in the relentless grip of a winter storm, the Orient holds no gray in its evening tones; these are translucent and glowing from the setting of the sun until the stars appear. In Greece we are dreamers in that subtle atmosphere, and in Egypt visionaries under the spell of an ethereal loveliness where the filligree patterning of white dome and minaret and interlacing palm and feathery peppertree leaves little wonder in the mind that the ornamentation of their architecture is so ravishing in its tracery.—From Corwin Knapp Linson's "Sunset Near Jerusalem," in the June Century.

"KEEP TEXTS" TO LEARN.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours:

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

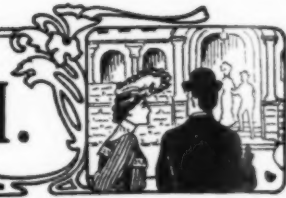
"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."

The Lindenwald Church, at Hamilton, O., of which H. H. Hedges is minister, has secured a site for a new church building in an excellent location.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER

THE DUTY OF FORGIVENESS.

Lesson for July 8—Matt. 18:21-35.

Introduction.—The teachings of Christ are plain and direct. He does not preach in a way to please or favor any individual, but lays down principles for the management of his kingdom on earth, and then makes no deviation from the rule. These principles are righteous and just, and are grounded in love. They are given in love, and in keeping them we are simply asked to love God and our neighbor.

Christ is laying down principles for the government of his kingdom; among them there is scarcely any more important than the spirit and practice of forgiveness.

I. Need of forgiving one another (vs. 24-28). "Then came Peter." He heads a long procession. We may not believe in the apostolic succession, but there is no doubt about the succession in sin and weakness; therefore the need of the spirit and act of forgiveness.

II. Duty or forgiving one another (vs. 22, 23). Jesus gives deliberate emphasis to this duty in his "I say." He too has set the ideal standard in his forgiving the sinner. The duty is made still more manifest as we think of the perplexities and complications of life, which can be successfully met only in and by a forgiving spirit.

III. Extent of forgiving one another (v. 22). The human Peter was very generous when he suggested seven times, for the requirement of the law was three times. Christ's seventy times seven sweeps away all barriers and limits, for he says, practically, there is no limit whatever. The forgiving spirit must be constant, strong, perpetual, ready for instant action.

IV. Condition of forgiving one another (vs. 26, 29). Forgiveness is not a comet in the spiritual heavens, but has its regular orbit and invariable law. One must be penitent in order to be forgiven. Even God requires this. Forgiveness is based on and in justice, and every law of right and righteousness must be honored before the forgiving spirit can pass into the forgiving act. But all the time the believer must foster and possess the spirit to forgive even as God.

(Continued on page 584.)

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

FORGIVING AND BEING FORGIVEN.

Topic July 8: Matt. 6:14, 15.

Our Scripture reference is very short and to the point: "For if we forgive men their trespasses, your heavenly Father will also forgive you. But if we forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." It is all very simple in statement, but a lot of hard places are bound to be met in the practical working out of the matter. This whole problem of forgiveness, while it may have its theological difficulties, has some hard, everyday questions which bother the best of folks. How about the fellow that goes out of his way to give you offense, and who is sneeringly indifferent, delighting in his impudent affront? How are you going to forgive the one that does not want to be forgiven, and will not forgive? The one whose pretense of humility is even more offensive than his open insult? The one who gets mad at nothing and stays mad over nothing? The one who is finicky and fancies wrong where none was done or even thought of, who is always looking for slights and finding what he is looking for, when no offense was intended, and no ground given for any sensible man or woman getting hurt, imagining themselves offended? O, you have seen these sort of folks—they get into the church, they get into good families, they are found in every neighborhood. Some are young and some are old, but they are always miserable and doing their best to make others wretched like themselves. They would fall out with their own "guardian angel," as they have fallen out with every one else in the circle of their acquaintances; and yet many of these are good kind of people, in their way? But it's the way that worries!

How are you going to forgive these sort of folks and a whole lot of different kinds? It troubles me and bothers some of the best people in this world. It's the pettiness and pettishness of men and women that perplex and makes this problem a puzzling one, for preachers and plain, practical folk. I really think it is easier to forgive the real wrongs, of our own and other lives, than these pitiful and everlastingly provoking and irritating things that keep pestering you like a swarm of "buffalo gnats" or the little black flies that dab you in the face along

(Continued on page 585.)

THE PRAYER MEETING

By SILAS JONES

TRANSIENT GOODNESS.

Topic, July 11. Hosea 6:4.

The Israel of Hosea had only occasional moments of moral sanity. The people were wise to do evil, but in the practice of good they were singularly stupid. Their goodness was like the morning cloud because they did not seek it with wisdom and patience. There are many illustrations among us of this sort of goodness. Political virtue is often spasmodic. When political thieves throw prudence to the winds and rob cities and states openly, there is usually an uprising that drives the thieves from office and puts honest men in control of affairs. A period of rejoicing follows—very brief. The citizens turn to their private business and at the next election the rascals regain their power and proceed to enrich themselves at the expense of the public. It is the rule in some cities that serious efforts to remedy conditions are made only when conditions become intolerable. It is a poor sort of citizenship that does not work all the time for the improvement of society. There is a similar failure in the religious world. Some people never address themselves seriously to the task of improving religion and morals until irreligion and lawlessness threaten to destroy the institutions of civilization; then they become panic stricken and exert themselves with desperation to avert the calamity that is just about to come upon them. They believe in great revivals, but not in regular teaching of the truth.

The goodness of Israel was external. Repentance did not reach the conscience. Men sought God because their crops failed. They cried out mightily when they got hungry. The appearance of a strong enemy was followed by a call to repentance. In Israel's case the insinuation of Satan's question was true: "Doth Job fear God for naught?" Did Israel fear God for naught? No; it was for very substantial rewards. Israel had yet to learn the lesson that it was worth while to serve God even when there was no promise of immediate deliverance from adversity. Not all members of Christian churches have learned this lesson fully. There are some who see no reason in standing for principles that do not command the immediate assent of a large number. They cannot endure labor under the ground. They need the approval of men if they are to fight the fight of faith.

(Continued on page 585.)

Ho! Everybody for Long Lake.

our Outing Grounds in Iosco County, Mich. Do not let the season pass without planning for at least a week or two weeks at Long Lake. The grounds will be open to the public on July 1st, and we will be able to take care of all who come. Cottages and cottage tents are now being erected in great numbers to meet the demand. Cheap railroad rates from all the Central States. Ask your agent, or write direct for rates.

What the People Say About Long Lake:

I will state that in summing up the twenty years of platting over one hundred resorts in different sections of the state, I feel that for the purpose of Summer cottages, you have the ideal spot.

MASON L. BROWN, Detroit, Mich.

The whole property is well adapted to the purposes of an Outing Grounds. I do want to see our people take hold of this enterprise with an enthusiasm that becomes so great a people.

E. J. MEACHAM, Wilmington, Ohio. (More than ten lots have been sold at Wilmington.)

It looks like God created it for us.

WALTEN MANSELL, Columbus, Ohio. (Columbus has a number of lots.)

Write to-day for general information, prospectus, etc., to M. N. Cray, 814 Spitzer Bldg., Toledo, Ohio. The office of the Company will be at Long Lake after July 4th. The post-office being Ellake, Mich.

FROM THE FIELD

TELEGRAMS

Long Beach, Cal., June 25.—Twenty added here yesterday. Seventeen last Sunday.. Two hundred and two in 23 days.. Two thousand five hundred and thirty since January 1st.

CHARLES REIGN SCOVILLE. CALIFORNIA

Long Beach, June 20.—Have been here 18 days with 162 added; 17 Sunday, with 2,481 since January 1.—Chas. Reign Scoville.
Watsonville, June 18.—My work is moving on nicely. Began a meeting yesterday to continue two weeks.—M. D. Cluff.

ILLINOIS

Decatur, June 22.—Two have been baptized and two added to the church by statement recently at Hindsboro. We are planning for a good meeting there and at Rural Retreat this fall.—Henry B. Easterling.

Alexis, June 22.—Alexis is in the beginning of a wonderful meeting. No question but the people here are as hard to move as anywhere but the sweet songs of Gardiner and the loving appeals of Buchanan are irresistible. Nine confessions last night. We want a young married minister to locate here.—Guy L. Zerly, pastor.

Moline, June 18.—Held meetings for a week at Silvis, Ill., a new city built up in the last year around the new Rock Island railroad shops near here. Organized a church Sunday, June 17, with 10 members and more than that many more to come in right away. The 10 pledged \$215 towards having preaching Sunday afternoons. Elected Bro. George Dirreen of Watertown clerk. Work at Moline opening up nicely with additions.—Robt. E. Henry.

Toluca, June 18.—One added by statement yesterday.—S. P. Telford.

Joliet, June 20.—Three additions by letter last Lord's Day.—Ben N. Mitchell.

Sullivan, June 17.—Preached memorial for K. P. Lodge to-day. One addition at morning service, 3 at night.—J. G. McNutt.

Washburn, June 19.—Bro. J. R. Golden of Gibson City led us in an evangelistic series May 13 to June 17. The writer preached the first and the last Sundays. Of the 37 added, 20 were by baptism, 20 were men and 20 new families were reached. The character of converts gained, the breadth of beneficial influence in the community and spiritual uplift to the church are evidence of the splendid work of Bro. Golden. The attendance at Sunday school was almost doubled. The school will go beyond its apportionment of \$50 for children's day offering.—H. H. Jenner, Minister.

KANSAS

Esbon, June 23.—We are in a fine meeting here with a large tent. Fine audiences. Wednesday was circus day and yet there were only two vacant seats in our tent. Go next to Lebanon then to Havelock, Neb.,

where we organized a church of 82 members two years ago.—DeForest Austin and Frank McVey.

Atchison, June 17.—The Children's day offering at the First church was \$255. Already there are 50 members of a \$5 league for next year's offering.

MICHIGAN

Saginaw, June 23.—Two baptisms and 4 others received into the church last Lord's day. I have 50 persons in my young people's Bible class, hope to make it 100 soon.—J. Murray Taylor.

MISSOURI

Eagleville, June 17.—Three additions here yesterday.—Thomas N. Popplewell.

MONTANA

Missoula, June 18.—A most excellent young man confessed Christ here last night. Our children's day offering was over \$25.00.—W. H. Bagby.

NEBRASKA

Bethany, June 22.—Two more confessions at Low Center last Lord's day. The writer preached the memorial sermon at Firth.—J. S. Beem.

NEW YORK

Auburn, June 20.—There have been 18 additions here since last report, 17 by baptism and one by letter. Seventy in all since Nov. 5, 50 of whom came in regular services.—Arthur Braden.

St. Thomas, Ont., June 18.—One added by statement and one confession yesterday.—James Egbert, Pastor.

OHIO

Marion, June 20.—I am glad to report the work at the Central church going along in the same successful way as of old. Additions at nearly every Sunday service. Sunday lectures are drawing large crowds. Our Sunday school ran June 3 to 178. One good man made the confession last Sunday morning and his wife came by letter. I close my work here Sept. 1, but have not chosen a place of labor. I may join the exodus because of wife and children. Will hold a few weeks meeting at Delaware (a town of 10,000) where we have no church. We now know of only 15 Disciples in the city but feel that there are many more. Pray for us in this and that work. The Central has not as yet selected my successor.—O. D. Maple, pastor.

Hamilton, June 19.—The children's day offering at the Lindenwald Church was \$37.00. Four added to the church since Easter, two by statement, two by baptism.—W. H. Hedges.

TEXAS

Alpine, June 19.—Closed one of the best ten-day meetings ever held in Alpine, June 17. Eleven added, eight confessions. Bro. T. D. Secrest of Marfa preaches here once a month.—S. W. Jackson and wife, District Evangelist.

MUSIC AT BETHANY.

The music at Bethany Assembly will be under the direction of W. E. M. Hackleman. He has engaged the Netz Sisters, Toledo, Ohio; Juanita Glee Club, Flora, Ind.; Miss Una Berry, Lafayette; Miss Bessie May Warsaw; Miss Margaret Windsor, Muncie; Miss Gertrude Lennick, Union City; Miss Margaret Van Winkle, Indianapolis; Mrs. Nona Earhart, Indianapolis; and Messrs. J. R. Lynn, Indianapolis; H. K. Shields, Rochester; J. Walter Wilson, Rushville; Miss Yuba Wiltie, violin virtuoso, Indianapolis; Mrs. Estelle Edmunds, reader, Chicago; Miss Tillie Purcell, pianist, Cincinnati, O.; Misses Myrtle Rader, Mabel Sweeney, Myrtle Castle, Lela Williams, Mary Shively, Edna Sweeney, and Messrs. Byron Burditt, C. L. Truckess, J. L. Fink, Omar Day and Jacob Jones all of Lafayette. It is especially desired that all who sing or play any small instrument, who will be present at the Assembly, if only for a day or so, will come prepared to join the Bethany Assembly Chorus Choir, and that all such bring their repertoire of music, and if possible report to the Musical Director, before the opening day, June 19th, stating what days they can be present.

HOME MISSION NOTES.

The American Christian Missionary Society announces the receipt of another gift of \$500 upon the annuity plan, from "A Friend in Washington." This amount will become an executed gift upon the death of the donor. In the meantime, the society will pay interest at the rate of 6 per cent per annum. There is no better way of placing the savings of years to one's credit in the Lord's work, as well as to lay up treasures in heaven.

The home office reports a gain in the receipts for the first week in June of \$1,084.19 over the receipts of a like period a year ago; and for the second week in June a gain of \$1,182.35. The first three days in June showed a loss of \$973.11, so that the net gain in June to the date of the report was \$1,293.43; the loss of the month of May was \$1,825.63, so striking a balance between the gains and losses of the two months, up to June 16, shows a total loss of \$532.20.

The churches have recovered their sober second thoughts and have turned their attention to the things which make for the growth of the kingdom. We have every reason to believe that the offerings for this year will continue to exceed the receipts of the same period last year. We argue this from the fact that the majority of the larger churches have not remitted, and many of the churches which contribute regularly the smaller amounts are yet endeavoring to collect the amounts pledged. Added to this, there is a larger number of the churches contributing this year for the like period than for last year.



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JACKSON DEDICATION.

Sunday, June 17th, was a high day in Jackson, Breathitt county. The house of worship on which we have been at work for a year and a half was near enough completed to dedicate. A. E. Cory was master of ceremonies and if he is as good as a missionary to the Chinese as he is for such an occasion he ought to be able to make a great record in the Chinese Empire.

The house is built of stone, quarried in sight of the lot on which it is erected. It is a massive building. The house is fifty by forty feet, with tower at corner through which entrance is gained to auditorium. The pulpit is on side of room, floor bowled, seated with high grade oak opera chairs. The total cost of the house and lot is about \$6,000 when lighted and heated. Of this amount the people in Jackson had raised and paid \$1,800. The indefatigable W. J. Dodge who has been largely supported by the State Board raised outside of Jackson \$1,200. We were confronted by a pressing need of raising in round numbers \$2,800. This is to provide for payment of \$1,800 borrowed from Board of Extension, as well as to pay other claims and complete building. After an hour of splendid work by Brother Cory and his helpers we had total of about \$3,000. Of this amount \$600 was promised by Ladies Aid Society, that Society having paid already \$400. Bro. Dodge agreed to raise \$300 of this amount to light and heat the house and this he expected to secure from the brethren away from Jackson. The members and friends in Jackson pledged about \$2,200 of the total amount. Citizens not members of our little band of forty gave liberally. Alex Hargis giving his check for \$100. Others also helped generously.

Brethren in various parts of the state have said to us that it is not wise to build such a house in Jackson. To such I want to say that a visit here will convince any man that it is the very acme of wisdom to have built as we have. This is the only house of worship we ever built in Breathitt county, with a population of 23,000 people.

R. M. Hopkins was largely responsible for the beginning of this work and was with us at the services yesterday, led the singing and delighted his friends and was in turn greatly rejoiced with what he saw and heard and felt.

Joe W. Haglin, minister of Fourth Street church, Covington, was here and conducted the afternoon exercises, presiding at the Lord's table and adding much to the influence and impressiveness of the day. We were glad to have a few of our people from

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Jessamine county, Jno. T. Hinton, Paris, gave the pulpit of the old Paris house of worship, four pulpit chairs, a communion table.

A. E. Cory is continuing a meeting and at the Sunday night service there were two added. Others are expected. In fact it is thought that he is eminently the man for the situation and that a great meeting is a possibility. The writer will remain a few days and seek to arrange with the brethren for support of W. J. Dodge. This Spartan band proposes to pay one half the minister's salary, the Board paying the other and Bro. Dodge will be here all the time. It is confidently expected that as soon as the debt is wiped out that Jackson church will take care of itself.

H. W. Elliott, Sec.

Sulphur, Ky., June 18, '06.

FROM SOUTHEASTERN INDIANA

The Central church of New Albany will build in the near future. B. F. Cato is their minister.

Mrs. Frank Wells, state vice-president of the C. W. B. M., has recently visited the auxiliaries of the fourteenth district. Her visit was greatly appreciated.

The Christian churches of Scott county will hold their annual meeting at Zoan, four miles west of Scottsburg, on August 10-12. Bro. E. B. Barnes of Noblesville recently held a good meeting at Seymour. Harley Jackson is the regular minister.

The little band of Disciples at Memphis are preparing to build. Their house of worship was destroyed by fire.

The C. W. B. M. Auxiliary at Scottsburg will go on the honor roll this year for the first time in its history. Our Sunday school also raised its apportionment for Foreign Missions.

C. O. BURTON.

THE AMERICAN SUNDAY SCHOOL UNION.

During the year ending March 1 the missionaries of this society in Nebraska have in needy places, and for the children who were not being cared for by any other agency, started 118 Sunday schools, having 497 teachers and 4,129 scholars, aided other and old schools in 871 cases, where 4,512 teachers are giving Bible instruction to 47,564 scholars, distributed \$1,729.95 worth of good literature and 973 Bibles and Testaments, delivered 2,102 addresses, made 12,396 visits to families and 571 professed conversion, 28 preaching stations opened for pastors of 19 denominations, 13 churches grew out of the work represented by 5 denominations, 16 young people's societies and prayer meetings were organized and 41 young people induced to go to school for higher education.

W. H. KIMBERLY.

State Supt.

1222 Nelson St., Lincoln, Neb.

IN MEMORIAM.

Rosella L. McDougall, who resided with her daughter, Mrs. E. R. Rice of Medina, Ohio, entered into rest May 31, at the age of 87 years and 10 months. She was the widow of Dougall McDougall, who was prominently identified with the work of the Disciples on the western reserve. Mrs. McDougall had been a member of the Disciples church for nearly 70 years and lived a patient, unassuming life of devotion and trust. She was the mother of six children: Elliott McDougall of Medina, O., Mrs. E. R. Rice of the same place, Mrs. Mary Harris of Sheridan, Okla., Mrs. Lucia Richard of Chatham, Ohio, now deceased, and Mrs. Ella Woodruff of Des Moines, Iowa. For the past twelve years Mrs. McDougall has made her home with Mrs. Rice. She has been very feeble for many years and sixteen weeks before her death she accidentally fell, dislocating her hip. Her suffering from that time until her death was intense but borne with that fortitude and patience which the discipline of years had developed. She was a noble consecrated Christian woman and had well earned the rest into which she has at last entered.

The funeral services were conducted by the venerable Lathrop Cooley.

P. J. RICE.

SEFTON.

Bro. E. M. Sefton died at his home in this city June 1 after an illness of only three days. He was 46 years old and his life for the past 25 years has been one of the most potent factors in the history of this church. For 25 years he was church organist. 15 years S. S. superintendent. He had been

deacon for a number of years and was one of our most efficient and spiritual elders at the time of his death. Brother Sefton was a man of rare spirit and his untimely death is a great loss to this church and the larger interests of the Kingdom of God.

G. B. VANARSALL.

Cedar Rapids, Iowa.

SUNDAY SCHOOL LESSON.

(Continued from page 582.)

V. Pedigree of forgiving one another. Where did the act come from, and how get current among men? It has the breath of God in it and the fragrance of heaven on it. Then, by the power of the Holy Spirit, it enters the heart and takes up all that is best there. Thus we see it contains (1) God's love; (2) Christ's life and example; (3) the Spirit's tenderness and power; (4) the heart's endorsement. Is it any wonder that it can work forever and accomplish the impossible?

VI. Motives to forgiving one another. Alvid suggested or implied; as (1) pity for the suffering and sinning; (2) gratitude to God for his forgiveness; (3) love to God for his blessings and grace; (4) personal satisfaction in obeying God and helping one's fellow.

VII. Rewards of forgiving one another. Not that we should forgive to secure the reward, but the reward comes to him who forgives. Rewards and motives run together, but we may add here (1) peace of conscience; (2) blessedness of the present life; (3) heaven for the forgiven and the forgiving; (4) developing all the best in us.

Illustrative: A help to forgiveness.—The best help is prayer. Take even so difficult a problem as an enemy, who has so injured you that you are justified in hating him (according to worldly standards); now, if you begin to pray for him (and this is commanded), very soon you will wish to help him, and next you will try to help him, and then logically, as well as scripturally, you will forgive him. Thus the forgiving spirit is seen to be in the very best companion-

The Christian Century will give a copy of "Jesus Christ and the Social Question" by Peabody to the person sending us the best news notes for exclusive use in our columns for the issue of July 5. Letters must reach our office not later than July 2.

The GREATEST WORK IN THE WORLD, or the MISSION OF CHRIST'S DISCIPLES

By C. d. TITUS, seven years a Missionary in China.

After a period of so much rationalistic Higher Criticism, this book will be refreshing reading to the trustful believer in God's word and the faithful preacher in Christ's gospel.

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So long had "natural theology" held undisputed place in the writings and teachings of theologians that the later school of so-called Higher Critics came to consider it their real Bible because, for sooth, based on scientific reasoning from the discovered facts of zoology, philology, the monuments, etc., and held that the Bible "handed down by tradition from Moses and the elders" was a composite collection which needed careful sifting. And then they proceeded to sift it, and everything which did not agree with the "real" Book of Nature and their scientific formulas they declared folk lore, or something else.

Prof. E. B. Wakefield, of Hiram College, in an introduction to this book, says:

"Men may fashion wise philosophies; make the highest possible deductions from nature and the soul of man, but they will fall immeasurably short of what humanity demands. There must come a message from 'the other side.'"

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know the beginnings of evil and be able to guard against them. We shall also have patience and insight to cultivate the virtues. We shall not make the blunder of thinking we honor God by attending church on Sunday while we live during the week in open defiance of God's will. Further, we shall have sense enough not to expect to save ourselves and the church by spasmodic efforts to win the divine favor. It will be clear to us that a Christian is one who habitually follows the mind of Christ and not one who occasionally tries to conform his life to the divine pattern.

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CHANGES OF ADDRESS.

Bolton, J. W., De Soto, Mo., to Berlin, Ill. (P).

Burch, G. W., So. Omaha, Neb., to Hiawatha, Kan. (P).

Carrick, A. J., Harriman, Tenn., to Mystic, Iowa. (P).

Chase, J. E., Valparaiso, Neb., to North Bend, Neb. (P).

Engle, J. G., Kimberlin Heights, Tenn., to Troy, Pa. (P).

De Gafferly, J. E., Sandoval, Ill., to Sidney, Ill. (P).

Garrard, M. H., Y. M. C. A. Bldg., to 118 Davis street, Syracuse, N. Y.

Hasselwander, P. P., Fairview, W. Va., to Ridgway, Pa. (P).

Hollingsworth, E. E., 283 Gordon street, to 312 Ponce de Leon avenue, Atlanta, Ga. Pr. Acworth and Conyers.

Johnston, Las. H., Princeton, W. Va. Preaches occasionally.

Maple, C. C., Fields, Ohio, to Box 95, Fredericksburg, Ohio. Pr. also at Union Center, Brink Haven and Moorland.

Merrill, W. A., Decatur, Tex., to Hobert, Okla. (P).

Monroe, C., Clay City, Ill., to Sandoval, Ill. (P).

McCartney, J. H., University of Chicago, to Bedford, Ohio. (P).

Noah, Sam'l D., Atlassa, Iowa, also Morse, (P).

Owen, Geo. E., Salem, Va., to Athens, W. Va. (P).

Peace, Cecil V., Canton, Mo. Pr. Gorin, Mo.

Pounds, Jno. E., 770 to 5710 Franklin avenue, N. W., Cleveland, O.

Russell, D. A., Mountain View, Cal., to 235 Byron street, Palo Alto, Cal. Cor. sec. North Cal.

Shields, Jos. Oxnard, Cal., to San Francisco, Cal.

Spear, M. S., Martins Ferry, Ohio, to Middleport, O. (P).

Summers, C. M., Lexington, Ky., to Pikeville, Ky. (P).

Bentley C. C., Pomona, Cal., to 1138 W. 44th street, Los Angeles, Cal.

L. I. Mercer, from Hoopeson, Ill., to 8 Oreole street, West Roxbury, Mass.

THE CHANDEL DYNASTY.

(Continued from page 580.)

Chandel temples. Parmal, the last of the Chandels, must have reigned in the twelfth century, and he is recorded to have succeeded to the gaddi or royal cushion at the age of five. He is believed to have had in his possession a paras or philosopher's stone, and only yesterday I was assured that certain kings now in India must possess such a magic stone, otherwise how can their riches be accounted for? I wonder what the pundits would think if they knew about our American multi-millionaires! But to return to the last of the Chandels. Having in his possession such a gold-bringing stone, he thought himself equal to the gods, changed the royal name and otherwise disregarded the warning of the ancient oracle. However, it was promised to him that his kingdom would not be entirely taken from him if he gave a feast to the Brahmans and made nine pillars covered with obscene sculpture. His shortcomings, however, were revealed by the moon-god and he was overthrown. It is still believed in Mahoba that upon his overthrow by the Mohammedans he threw the paras into Madan lake and people still search for it there.

Adelaide Gail Frost.

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The novel "Robinson Crusoe" was founded on the experience of a certain Alexander Selkirk, who resided four years on the Island of Juan Fernandez, in the Pacific Ocean. Captain Rogers, commander of the vessel which rescued Selkirk, related the story, and Defoe afterward worked it up into the narrative now so familiar to all. It was for this reason that Defoe was accused of pilfering the manuscript, and even of having stolen many letters belonging to Selkirk. Defoe is said to have made a snug fortune from the sale of "Robinson Crusoe," and out of the proceeds of the book to have built a fine house for himself in a suburb of London. So it must have won instant popularity.

In writing "Robinson Crusoe," Defoe, with a story-teller's license, took many liberties with the original narrative. One of these changes has been to tell us that Crusoe's island was situated on the east coast of South America, near the mouth of the Orinoco river. There can be no doubt, however, that the Island of Juan Fernandez, with its cave and its lookout, was the island which Defoe has described; nor that the adventures of Alexander Selkirk have been faithfully reproduced, with an added charm, in the story of "Robinson Crusoe."—Francis Arnold Collins in St. Nicholas.

NEW BOOKS.

Tarbell's Teachers' Guide. By Martha Tarbell, Ph. D. Bobbs-Merrill Co., Indianapolis. 1906. Pp. 637.

This is decidedly the best of the commentaries on the International Lessons for the present year. It is full of suggestion, admirably arranged, and sufficiently illustrated to prove serviceable both to teacher and pupil. It is perhaps a little large for ordinary use, but the wealth of material which it contains compensates for the slight inconvenience of handling.

The History of Preaching, by Edwin Charles Dargan. A. C. Armstrong & Son, New York. Pp. 564.

The author of this volume, which traces the story of preaching from the Apostolic Fathers to the great Reformers, A. D. 70 to 1572, is professor of homiletics in the Southern Baptist Theological Seminary at Louisville, Ky. It is practically a history of the Christian Church during the period of which it treats, but its purpose permits of freedom of treatment which renders the story more personal and interesting. It is a pleasure to turn to the work of the great preachers like Calvin, Beza, Edwards, Erasmus, St. Francis, Luther, Savonarola, Tauler and Zwingli, as they are set forth in this excellent review.

The Presbyterian General Assembly, meeting at Des Moines, ordered the organization of a Presbyterian brotherhood, "with a view to spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship and the engagement in work of Christian usefulness." Generally this brotherhood will be like those of Andrew and Philip, an undenominational organization; St. Andrew of the Protestant Episcopal Church, and the two in the Methodist Episcopal Church.

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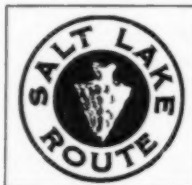
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